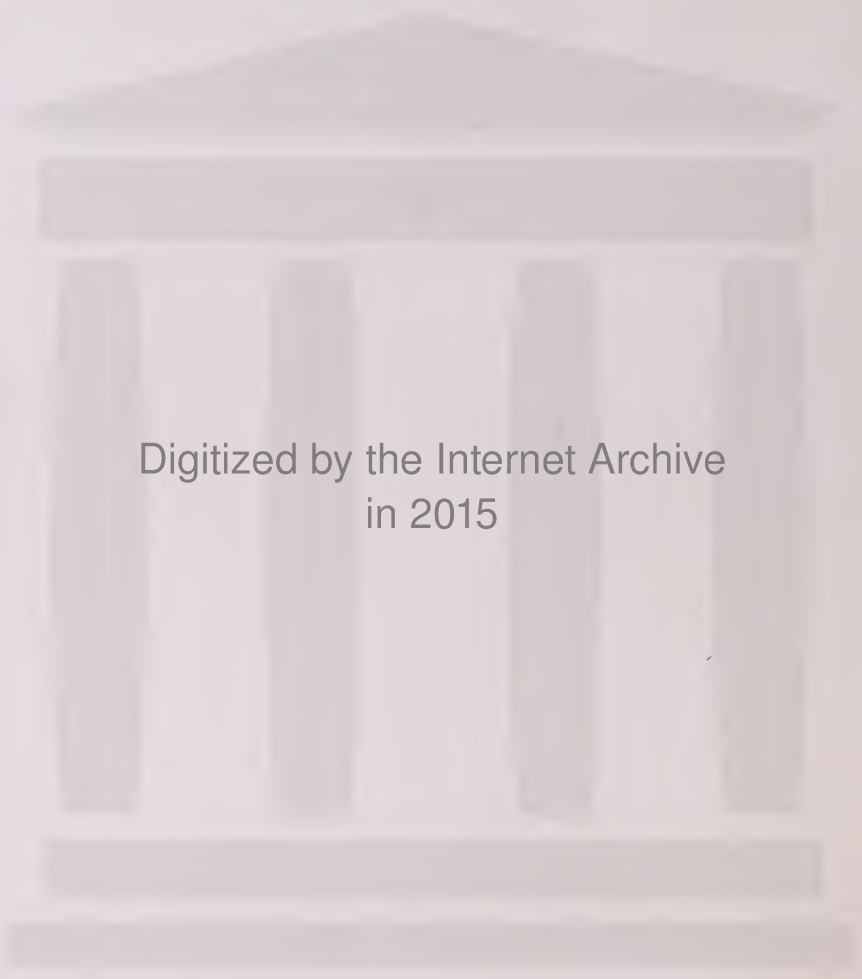
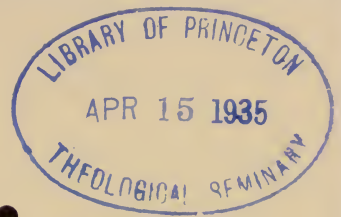




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The Outlook of Missions

VOLUME XXVII
NUMBER 4
APRIL, 1935



Palm Sunday to Easter Morn



"HOSANNA! HOSANNA!"
Matthew 21: 1-11



GETHSEMANE PRAYER
Matthew 26: 36-46



THE LAST SUPPER
Matthew 26: 18-29



"CRUCIFY HIM"
John 19: 4-6



ON THE CROSS
Luke 23: 44-46



EASTER MORNING
Luke 24: 1-9

The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

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The Outlook of the Month

Working Together

THE question has been asked so often, "What does the Reformed Church stand for?" The questioner usually means, "What are the distinctive doctrines or practices upon which the Reformed Church insists or for which it is willing to struggle, and even fight?" The answer is that from the days of Zwingli, the Reformed Church, in Europe and in America, has insisted only upon evangelical Christian truth. It will not enter into controversy with other Churches. It has been willing to work with other Christian Churches no matter how much emphasis they may put upon some particular doctrine, form of worship or of government.

For a number of years there has been a growing spirit of cooperation between the Boards and agencies of the Reformed Church. They have recognized that the work of the Kingdom can be better advanced by all working together than by working separately. Now we have become a part of the Evangelical and Reformed Church, and the good news was announced recently that, in accordance with the action of the General Synod of the United Church and the invitation of the Executive Committee, all of the Boards and agencies of the Evangelical and Reformed Church have formed a "Committee on Correlation and Promotion" which will function as the cooperative promotional agency of our new denomination.

We have cooperated everywhere, in city and community Church federations, and in State Councils of Churches. We have been from the very beginning an integral part of the Federal Council of the Churches of Christ in America. It is said by others that no other denomination in America is more willing or ready to join with others in advancing Christianity.

In the Foreign Missions Conference of North America, the Home Missions Council, the International Council of Religious Education, the Church Pensions Conference, the several interdenominational organizations for women, the Interdenominational Council for Men's Work, the United Stewardship Council, and many other groups, the Reformed Church has taken its full part and has received more than its share of recognition and honors.

"The Reformed Church in the United States" was not transplanted to Japan and China, and has no branches in those or other lands. We are a part of the "Church of Christ in Japan," and of the "Church of Christ in China." In Iraq, we are part of the United Mission, and our aim is to build up a united Church.

It was this spirit in the Reformed Church that made it easy for us to lose our identity by merging with the Evangelical Synod of North America. We became a united Church last June, without a previously-agreed-upon statement of doctrine or constitution for government. With confidence in each other, and the desire and determination to do what is best for the Kingdom of God, real union is being worked out. The Boards and agencies are uniting. We have a world-wide field. There is a thrill in all of the negotiations, and the whole Church is filled with expectancy for great things in the future.

The Kingdom of God is not circumscribed by any Church or group of Churches. We know best, as individuals and denominations, our membership in the Kingdom and our allegiance to it by forgetting ourselves, by losing our lives to save them for Christ and His Kingdom. It will ever be the glory of the Evangelical and Reformed Church if we can live this faith and spirit.

WILLIAM E. LAMPE.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. PHIL. 1: 11.

Knowledge by suffering entereth,
And life is perfected by death.
—E. B. BROWNING.

To constitute one's self a contributor of beauty . . .
is to become a vital participant in the flowering of
all human interests.

—LEIGH MITCHELL HODGES.

If this world be narrow the next will be wide. Nor
should we forget that after all the greatest affair in
life is the creation of character, and this can be
accomplished as well in a cottage as in a palace.
—IAN MACLAREN.

The spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Unfold their thousand leaves.
—CECIL FRANCES ALEXANDER.

Let us lay off the talk about money, and learn
how to live, to love, how to look up at the stars, and
lend a hand to a man in need.
—JOSEPH FORT NEWTON.

I believe that the way out in good government is
not that of slander and abuse, but of trying to get
people who are above anything of that sort to
handle the job for all of us, and to tell the whole
people what the facts are.

—ARTHUR E. MORGAN.

Cool as the water I would be,
Quiet at heart as snow,
Unchanging as the cedar tree.
—HELENE MARGARET.

If ten think alike, and you think alone,
That never proves 'tis ten to one
They are right, you wrong; for truth, you see
Is not a thing of majority.

—EDWARD ROWLAND SILL.

He who meets life as though it meant something
worth finding out, and who expresses his best self,
is the one who has the permanent basis for hap-
piness.

—H. W. DRESSER.

Contact with nobler natures arouses the feelings
of unused power and quickens the consciousness of
responsibility.

—CANON WESTCOTT.

"Let a wise old book, and a glance above
Complete a well-spent day."

Only as we achieve a right spirit, and renew it
day by day, will our conduct stand the test of an
appraisal by God or man.

—J. A. MACCALLUM.

Bid then the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.
—GEORGE SAUTOYANA.

"Time" for prayer is the important thing. Jesus
had such times. He also taught His disciples and
us to have them.

—JOHN GRANT NEWMAN.

If we believe that Christianity is the highest good,
we fail the spirit of Jesus if we fail to share it with
others.

—DAVID CARL COLONY.

The Prayer

O GOD, who knowest the weakness and corruption of our nature, and the manifold temptations which
we daily meet with; we humbly beseech Thee to have compassion on our infirmities, and to give us
the constant assistance of Thy Holy Spirit.—Amen.

—THE BOOK OF COMMON PRAYER.

The Outlook of Missions

VOLUME XXVII

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NUMBER 4

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

National Younger Men's Missionary Congress

CHICAGO will be the scene of another great conference on Christian Missions in May. This time younger men of the Protestant Churches of the United States will gather at the Stevens Hotel, Thursday, May 2, through Sunday, May 5, for the National Younger Men's Missionary Congress under the auspices of the Laymen's Missionary Movement.

The younger men are at the helm—both ministers and laymen. Prof. Arthur H. Compton, of the University of Chicago, winner of the Nobel prize in physics, is chairman of the Congress Committee. Joel I. Connolly, sanitary engineer for the city of Chicago, is both Recording Secretary of the Laymen's Missionary Movement and a member of the Congress Committee. Bishop Ernest Lynn Waldorf, Methodist bishop in Chicago, is heading the cooperating committee of pastors.

"Jesus Christ and the World Today" will be the theme of the Congress. It will proceed by the newer methods of convention and conference including a number of speeches and particularly a series of twenty simultaneous group meetings around important themes on Friday and Saturday. The groups will be under the direction of Dr. Cleland B. McAfee, General Secretary of the Presbyterian Board of Foreign Missions, New York, and Rev. C. O. Hawley, of the United Christian Missionary Society, Indianapolis, with the assistance of some of North America's best missionary leaders, laymen, and ministers.

Among the speakers who have already been booked to appear during the Congress are: Charles A. Wells, of Wichita, Kansas; J. Warren Hastings, of Seattle, Wash.; President Ralph C. Hutchison, Washington and Jefferson College, of Washington, Pa.; Bishop George Craig Stewart and A. M. McDonald, of Chicago; Robert E. Speer, Joseph C. Robbins, W. R. King, Ralph E. Diffendorfer, F. M. Potter and Cleland B. McAfee, of New York; Paul W. Koller and M. Edwin Thomas, of Baltimore; Livingston P. Moore, of Madison, N. J.; Mills J. Taylor and A. V. Casselman, of Philadelphia; Stephen J. Corey and

Alexander Paul, of Indianapolis; Frank H. Caldwell, of Louisville; C. Darby Fulton, of Nashville; J. J. Braun, of St. Louis; Leonard M. Outerbridge, of Boston, and Roy A. Burkhart, of Columbus, Ohio.

A score of younger men and outstanding missionary and national representatives from the United States and other lands are to be added to this list of speakers.

The Congress will take place on the twenty-fifth anniversary of the first great congress under the Laymen's Missionary Movement which was held in Chicago in May, 1910, and was a forerunner of the great missionary advances during the decade which ended in 1920.

"The problems attending the present chaotic condition of the world," says the call to the Congress, "are not merely economic and physical and not merely national and local, but spiritual and universal. They can therefore only be solved in a spiritual and universal way. Because we believe that the life and teachings of Jesus Christ show us such a way, in fact, the only way, we invite you and men throughout the nation to a great National Younger Men's Missionary Congress, to be held in Chicago, May 2-5, 1935, to consider the subject—Jesus Christ and the World Today.

"Four major topics will be discussed in platform meetings, conferences, group meetings and personal interviews:

"(1) The world's need and the forces bidding for world power.

"(2) Our heritage as sons of great missionary forefathers.

"(3) Our resources as Christian communities and agencies.

"(4) The power of Christ.

"Every man is asked to join this Congress who is interested in such questions. Their consideration cannot be postponed. Now is the time to think on them and to prepare for action."

Further information may be secured from the Boards of Missions or the Laymen's Missionary Movement, 19 S. LaSalle Street, Chicago, Ill.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

News Items

THE Rev. Milton A. May, of Harmony, Pa., has been called as the missionary of our Church at Ellwood City, Pa. He will take charge of his new field after Easter.

* * *

Miss Elizabeth Kish on March 1 assumed her duties as a deaconess in the Memorial Reformed Church, Toledo, Ohio, of which Rev. Perry H. Baumann is the pastor.

* * *

The Executive Committee of the Board of Home Missions will meet at headquarters in Philadelphia, on Tuesday, April 23.

* * *

The Rev. Y. Saito, the Director of Christian Education in the First Japanese Reformed Church, San Francisco, has been granted a leave of absence for six months in order to make a visit to Japan. During his absence his work will be cared for by Rev. J. Mori and Rev. S. Kowta.

* * *

The attendance at the First-St. Stephen's Church, Baltimore, Md., has increased by 100 per cent under the inspiring leadership of Rev. J. Paul Kehm who took charge of the work there last June.

* * *

In connection with the 50th anniversary of the W. M. S. G. S. at Greensburg, Pa., on May 23, the entire evening will be devoted to the presentation of the Home Missionaries who may be in attendance. They will be introduced by the General Secretary of the Board and the address will be delivered by Rev. B. Dienes, pastor of the Hungarian Church at Homestead, Pa., and President of the Central Hungarian Classis.

* * *

The 40th anniversary of the Hungarian Reformed Church, New York City, Rev. Dr. G. Takaro, pastor, will be held on Sunday, May 5. This notable occasion will be followed by a meeting of the Eastern Hungarian Classis of which Dr. Takaro is the President.

* * *

The Rev. W. R. Shaffer, of High Point, N. C., assumed charge of Faith Mission, Philadelphia, on February 1. Renewed interest has been awakened in the work and a fine spirit of cooperation has been restored among the members who comprise this promising congregation.

* * *

During the month of February Treasurer Dr. William F. DeLong visited the following missions: Faith, Philadelphia; Bellerose, Long Island; Scranton; Wilkes-Barre; Baltimore; Akron; Cuyahoga Falls; Ellwood City; Homestead; York; and had conferences with representatives of New York, Allegheny, East Ohio and Philadelphia Classes in the interest of the missions within their bounds.

* * *

On February first, for the first time in three years, the missionaries were paid 100 per cent of their salaries for the month of January. \$21,500 was also paid on back salaries since December 1.

* * *

The receipts of the Board of Home Missions on the apportionment for the month of February this year were \$3,000 in excess of those for the same month a year ago. But five of the Classes failed to make any remittances during the first two months of the year.

John C. Acheson, president of Macalester College, St. Paul, Minn., is president of the Laymen's Missionary Movement, and Frederick J. Michel, of Chicago, is secretary.

In a letter addressed to the president of the Movement, Dr. John R. Mott says: "The timeliness and utmost importance of the proposed Younger Men's Congress continues to grow upon me. In my judgment it is highly desirable that each of the Christian communions of our country shall put forth, if need be, extraordinary efforts to be represented on that occasion by some of the very flower of their younger lay forces. It will do more to help solve the many problems that press upon our churches than any single measure which I could today emphasize."

"In my opinion THE OUTLOOK OF MISSIONS is a better magazine than ever."

MRS. CLARA CROFT, Terre Haute, Indiana.

Pioneering Today in American Life

Address delivered at the Fellowship Dinner of the Home Missions Council and the Council of Women for Home Missions. Philadelphia, January 8, 1935.

REV. CHARLES E. SCHAEFFER, D. D.

THIS challenging topic is the motto adopted by the Council of Women for Home Missions for this year and it well merits our consideration at this time. The work of Home Missions has always been a pioneering enterprise. The Home Mission forces have always formed the vanguard of the onward marching host of the Church in America. Intrepid men and women have beaten a path through the wilderness in this great western land and have explored every section of our far-flung geographical domain. Immune to hardship and impelled by a dauntless courage, our early pioneers went forth on their quest. Sometimes the urge was a search for better land, for better economic conditions: sometimes it was the lure of gold; sometimes it was for conscience sake and sometimes these pioneers were moved by a high form of idealism as they sought to build the Kingdom of God into the virgin soil of our country. What a picturesque character the pioneer of yesterday was! On horseback or on covered wagon, he went forth to explore new frontiers, new areas. He opened up new roads, built new highways, felled the trees of the forest, built for himself and family a log dwelling which frequently served as the center and nucleus of his missionary labors. In his track there followed others who established small communities and in their midst they erected modest churches, schools and colleges. The pioneers have always been men and women of faith. They have been adventurers. They went forth often not knowing whither they went.

There is something fascinating in the very idea of adventure. It summons the heroic within us. It suggests new excursions into undiscovered regions, a daring forth upon uncharted seas, a launching of new Mayflowers upon the deep, a quest for the Holy Grail, a search for the Golden Fleece, a new knighthood and chivalry, a new crusade for God and country. The eleventh of Hebrews has been called the Westminster Abbey of the Bible, but it is also the roster of the heroes of the faith. At the head of the great procession of pioneers marches Abraham, the father of the faithful. He looked for a city that hath foundations whose maker and builder is

God. We can trace his track by the altars which he built. "And he built there an altar unto the Lord!" Or take that other man of the New Testament, a lineal descendant of Abraham, Paul, the Jew. We trace his journeys by the churches he founded in Asia Minor and in Europe. And these pioneers of the faith were followed by a noble army of men and women who were brave enough to break with tradition and conventionality, who forsook the ordinary, beaten path and carved their way into new lands, climbed new summits, gave their brothers new worlds and truth a new application and a nobler sovereignty.

Now all missionary work is, in the nature of the case, pioneer work. That gives it its charm and perennial freshness. That invests it with a halo and the spirit of romance. That accounts for its triumphant march from sea to sea, from land to land, and from realm to realm. It is an adventure, an adventure for God. But now the geographical area in America has been fully explored, the territorial frontier no longer has the lure it once had. But new frontiers are confronting us today. These now appear in areas of life rather than in unoccupied geographical territory. As we enter these new frontiers, the spirit of the pioneer needs to be conserved. There are hazardous journeys into life today. There are great and mighty rivers that must be forded, lofty mountains that must be scaled. There are miasma-breeding swamps that must be drained. There still exist perils—perils of robbers, of wild beasts as at Ephesus, perils in the city, perils in the wilderness, perils of our own countrymen, perils by the heathen, perils among false brethren, in weariness and painfulness, in hunger and thirst, in cold and nakedness. For American life is a very complicated affair. Ours is a new world—a new physical world, a new intellectual world, a new moral world. Pioneering today in American life therefore means a new adventure, a new departure.

It means, first of all, a *departure from an institutional to an inspirational religion*. We have long lived and labored under the delusion that a nation was a Christian nation when the institutions of Christianity were set up in

its midst. We put the name of God upon our minted coin, but we have failed to put the spirit of God into our financial life. We have sufficient evidence to believe that the type of religion that is going to survive the present shock of the world, will be more inspirational than institutional.

It means, secondly, *a departure from individualism to a new social consciousness*. The pioneer of yesterday was almost wholly an individualist. "Rugged individualism" was one of his chief characteristics. But the modern pioneer in American life must be moved by a social passion. A purely individualistic type of religion is essentially selfish and concerns itself principally with the future.

It means, thirdly, *a departure from a narrow nationalism to a broad and inclusive Christianity*. We have repeatedly made the appeal of Home Missions on the side of patriotism—but patriotism and nationalism are not identical terms. We demand loyalty to our country, but we refuse to subscribe to a totalitarian doctrine of the State. For Christians there is only one totality and that is involved in our conception of Christianity. Here is an open conflict between two totalitarian concepts and there is only one choice which the followers of Jesus Christ can make in this matter.

It means, fourthly, *a departure from an emphasis upon the secular to that of the spiritual*. A pagan civilization has developed all around us. The great areas of life, like business, politics, education, recreation, are so largely controlled and dominated by secular and pagan standards. I used to spell business—b-u-s-i-n-e-s-s. But now I spell it bu-sin-ess—and I observe that at its center there appears the word *sin*; and I spell sin s-i-n and find that the perpendicular letter *i* lifts itself at its very heart. That is the trouble with business; it is too much self-centered. We need to put Christ into our economic and industrial life and make it Christ-centered instead of self-centered. In these vast areas of business, politics, etc., there are frontiers which must be captured for Christ. There is the frontier of poverty, the frontier of crime and lawlessness, there is the frontier of militarism, and there is the frontier of the depersonalizing of humanity, making man a mere pawn or a robot. There is also the great frontier of stewardship, which has not yet been wholly taken for

Christ. In nothing was the early Church so uncompromising as on the relation of wealth, of property to the Kingdom. They compromised on almost everything, but never on the disposal of this world's goods.

Now the great areas of life, like business, politics, etc., must be Christianized. These areas or departments of life are vertical lines, like our lines of longitude, whereas the great movements of life like democracy and religion are horizontal lines, like our lines of latitude. And where these movements move through society, like a gliding glacier, they must go clean through every department of life. Therefore, it means the Christianization of the whole social order, or of nothing, for we cannot compartmentalize our religion and segregate it into a corner by itself. It must be diffusive or else it will wither and decay. There are new great parables in the New Testament setting forth the extensive and the intensive aspects of the Kingdom of God. The one is the parable of the mustard seed which portrays the outward growth of the Kingdom. The other is the parable of the leaven which a woman took and hid in three measures of meal until the whole lump was leavened. Here we have the transforming, the changing power of the gospel of Jesus Christ when applied to life.

St. Paul uses a phrase in his letter to the Philippians which is very significant. He calls them "a colony from heaven." Now in the work of colonization, the colonists seek to reproduce the customs and manners, the laws and language, the spirit and life of the mother country. So we the followers of Christ are a "colony" of Christ. We are to reproduce the life of Christ in the land in which we are sojourning. We constantly need to annex new areas to Christ and His Kingdom. Life still remains so largely a jungle and a jumble, we must build a brotherhood, a new world. It is these areas of life that we must pioneer today. The Church is on a long trek. This is not a matter of a Five Year Plan. It is a process through the centuries. Often, indeed, the pioneer feels a sense of loneliness, sometimes even of defeat, but he never turns back! His vision, his faith, his courage, his conviction, his enthusiasm compel him to press on. Already we see the Egyptians lying dead on the seashore. Some of our enemies have already succumbed, but there are enough left to challenge our earnest devotion to a great unac-

complished task. The desert is beginning to blossom as the rose and in the wilderness streams of refreshing water are springing forth. As pioneers in American life today we press on to capture new areas for Christ.

"Our hope is in heroic men
 Star led to build the world again.
 To this event the ages ran,
 Make way for brotherhood,
 Make way for man!"

Building the Reformed Church in Dakota— Laying Foundations

THEODORE P. BOLLIGER

THE Board of Home Missions of the Synod of the Northwest, working hand in hand with the missionary committee of the Sheboygan Classis, was chiefly responsible for laying the foundations of the Reformed Church in the Dakota Territory; as those immense expanses of rolling prairies were called sixty years ago. It was this Board that commissioned Rev. C. Kuss of the West New York Classis, who had been a pastor among the German Russians for years before he came to this country and was personally known to many of the immigrants who had settled in the southeastern corner of Dakota, to visit Yankton and the surrounding territory and organize congregations. As a result of this visit a congregation was organized at Yankton and a constitution was at once adopted; furthermore, at least two other congregations were also organized, although the adoption of a constitution was delayed for some months. This Board also authorized the school master, Jacob Orth, to go to the Mission House, where he was to be licensed and ordained by the Sheboygan Classis, and paid him all the expenses of the trip. Besides this, the promise

to give missionary support to Mr. Orth, to the amount of \$500 a year, had already been tentatively given. The action of the Dakota congregations in refusing the promised support was a calamity to Mr. Orth personally, and turned out to be one of the greatest handicaps to a normal development of the pioneer Dakota congregations; for the inevitable consequence of the refusal of missionary aid and some supervision on the part of the Board, quickly followed. For years the congregations had services only once every three to six weeks; thus, there was an almost total lack of pastoral oversight and instruction. These conditions were responsible for many unchurchly practices, unhealthy theological tendencies and undesirable methods of conducting the congregational affairs, which gradually crept in. These have not been entirely corrected to this day.

In following the historical development of the Reformed Church in the Dakota Territory, it may be of help to the reader, to present a chronological view of some of the chief happenings:



A GROUP OF DAKOTA PASTORS AND THEIR FAMILIES

- 1873—Earliest groups of German Russians arrive, among them the school master, Jacob Orth.
- 1874—Nebraska Classis organized.
- 1875—Rev. C. Kuss visits Dakota; several congregations are organized; Mr. Jacob Orth is ordained.
- 1876—Two congregations unite with the Sheboygan Classis.
- 1877—These two congregations were transferred to the Nebraska Classis; four others also, that had been organized, united with the Classis.
- 1882-3—Rev. H. Benz and Rev. Carl Bonekaemper take over a part of Rev. Mr. Orth's vast field.
- 1883—Rev. Mr. Orth died in December.
- 1884—Mr. Michael Hofer arrives from Russia.
- 1885—Rev. Frank Grether became traveling missionary in December.
- 1887—South Dakota Classis organized, with 4 ministers, 29 congregations, 1,145 members and 1,400 unconfirmed.

As early as 1880, the Nebraska Classis, recognizing the impossibility of one man taking care of six organized congregations and six or eight more preaching places scattered over four vast counties, recommended that the parish should be divided and several other pastors should be secured; whereupon a South Dakota Classis should be organized. The advice was fine, but no pastors could be found; furthermore, all these congregations were giving Rev. Mr. Orth so scant a living that he had to depend on the labors of his own hands on his farm, to secure a living for his wife and their thirteen children. Two years passed by before Rev. H. Benz, of the West New York Classis, was won for service in Dakota. He had been an associate of Rev. C. Kuss for years and was probably won by him for Dakota. There he became pastor of the Yankton congregation and another congregation located in the country. Some months later, Rev. Carl Bonekaemper transferred from the Presbyterian Church to the Reformed Church, to become pastor of five congregations located in the Menno area. One of his first acts was to organize a congregation in Menno itself, where he also lived. He was a son of the well-known Rev. John Bonekaemper, who had been a founder of the pietistic movement in the German colonies of Russia. The son, Carl, was brilliant intellectually, and according to a saying still current in Dakota to this day, "he could

preach and also keep silent in seven different languages." He gave his congregations excellent service. The coming of these two men lightened the labors of Rev. Mr. Orth to a large extent; but, nevertheless, he still had eight congregations and preaching places to look after. Truly a gigantic task, but not so fiercely exhausting as it had formerly been.

The time now seemed ripe for the organization of a Dakota Classis, and immediate steps were taken to bring this about. The Nebraska Classis was too far away; the railroad connections were too inconvenient; the time it took to attend was too great; and above all, it took too much money. And money was something that they seldom saw; hence, no delegate had attended since the congregations had been admitted in the Nebraska Classis six years before. Even to this day the connections by railroad, between the territory of the Nebraska and the South Dakota Classes are inconvenient, time robbing, and demand a journey about twice as far as the actual distance between the two sections. What must the journey have meant nearly sixty years ago.

When the Nebraska Classis learned that a new Classis was to be organized, it fell into a grave irregularity; for, without waiting until the Classis had actually been organized, it immediately dropped the Dakota congregations from the roll of the Classis and paid no further attention to them. Thus it came about that for a period of three years, the minutes of the Synod of the Northwest contain no hint that there were any congregations in Dakota.

During this period grave events were sweeping over the Dakota congregations. In December of 1883, Rev. Jacob Orth died. A little later, Rev. Carl Bonekaemper resigned the Menno charge, for the purpose of taking up work among the Bohemians, to the south of Scotland. This venture seems to have been under the auspices of the Congregationalists. This left Rev. H. Benz alone to look after sixteen or eighteen congregations. Unfortunately, he was not made of such heroic stuff, and decided to take the easiest way. Yankton, where he lived, had become a strong Congregational center under the vigorous leadership of Dr. Joseph Ward, who at that time and for many years to follow, was the most virile religious force in Dakota. Throughout the Dakota territory more than two hundred Congregational churches had already been organized. Small wonder then



BETHANIA CHURCH AND PARSONAGE, SCOTLAND, SOUTH DAKOTA. REV. ULRICH ZOGG, PASTOR

that Mr. Benz conceived the idea that the future in Dakota belonged to the Congregationalists, and decided not only to join their ranks himself, but to take all the Reformed congregations with him. Straightway, he wrote a letter to the Nebraska Classis to which he still belonged and informed the officers, "In the Dakotas everything is lost as far as the Reformed Church is concerned. All the congregations are going over to the Congregational denomination." He also requested an honorable dismissal to the Congregationalists.

In making these assertions, Mr. Benz proved himself to be as poor a prophet as he had been a hero; for subsequent events showed that not a single Reformed congregation was willing to go over to the Congregationalists; and despite Mr. Benz's hardest efforts, only a few of the members followed his example. When the Nebraska Classis became aware of the actual situation the request for an honorable dismissal to the Congregationalists was refused, and the name of Benz was erased from the roll of the Classis.

Forsaken by their pastor, forgotten by their Classis, the shepherdless Dakota congregations decided to help themselves. In the various congregations, Sunday gatherings for the instruction of the children were held, regularly followed by a devotional meeting for the older ones. There was much singing, praying and reading of the scriptures. Generally a sermon or a meditation on some Bible passage was also read by one of the older men.

When the Nebraska Classis met for its an-

nual session in 1884, its report on the state of the church contained the following passage: "Dakota is without a shepherd. Brother Orth is dead. The other brethren have gone to the Congregationalists. The shepherds have changed flags quickly. They left for a mess of pottage. How then could they have appealed to their flocks." The report also contains another reference to the deposed Pastor Benz. "Rev. Benz has appeared in Sutton, and has settled down almost next door to the Reformed Church. He is sailing under false colors. Anyone that has a grouch; or has been disciplined; or feels injured in his self-conceit; can run over to the neighbor and be welcomed with gladness."² With that farewell blast, Mr. Benz disappears from the annals of the Reformed Church. It's a great pity. His name might have been written large in the history of the Reformed Church in Dakota, but he petered out. As for the Nebraska Classis, no further notice was taken of the Dakota Congregations.

But the Sheboygan Classis, six hundred miles away, did not forget the orphaned flocks. Arrangements were made to have pastors of the Classis visit all the congregations several times during the year. It meant a strenuous trip, with services held almost daily, and breathless rushing to make the next appointment; but it was an experience never to be forgotten. Some of these visitors were glad to go a second and a third time. These visits are still held in grateful remembrance by the oldest members of many of the congregations. But those aged fathers

and mothers are becoming fewer and fewer. How often during the past year, did I read the obituary notice in the *Kirchenzeitung*, of some departed member of our Dakota congregations, and again and again saw the statement that the departed had been one of the earliest pioneers, and gone through all the terrible hardships of the seventies and eighties of the last century. It took heroic fiber to be a pioneer, and live through it.

I want the Church to see the names of these men with missionary hearts, who paid one or more visits to the orphaned congregations of Dakota. I hope the list is complete, for I would not intentionally miss a single one: H. A. Muehlmeier, C. T. Martin, J. W. Grosshuesch, Frank Grether; all these were closely connected with the Mission House. Besides these, I find the names, H. W. Stienecker, L. Watermulder, J. J. Janett, Edw. Scheidt, J. Blaetgen and U. Reue.³

One result of these visits was a rather acrimonious interchange of views between the representatives of the Sheboygan Classis and

those of the Nebraska Classis; for the Sheboygan representatives severely criticized the summary fashion in which the Dakota congregations had been dropped. The Sheboygan Classis had the last word, in an official statement, in which the missionary committee declared: "Our pastors have visited these churches frequently; some of them several times. The congregations and the people were poor. Our ministers asked for nothing, but their expenses were always paid and often a little more. The congregations were not strangers to us. We feel a responsibility for them. We have no desire to criticize the Nebraska Classis, nor to praise it; for that would be proper only on the part of the Synod."⁴

The Sheboygan and the Nebraska Classis, as well as the Dakota congregations, were busily laying foundations. No wonder the dust clouds sometimes whirled.

Quotations are taken from the *Kirchenzeitung*: 1, Oct. 6, 1886; 2, July 16, 1884; 3, 4, March 9, 1884.

The Onward March of Home Missions

Report of the Committee on Home Missions at the Meeting of the Western Section of the Alliance of Reformed Churches

Dear Brethren:

In the long annals of the Christian Church there is nothing that can match the Home Mission enterprise in America. In its magnitude, in its sweep and compass, in its romance and results, it stands unparalleled among the signal achievements of Christianity. Prior to the Revolutionary war, during the colonial period, the major denominations in this country were more or less subject to foreign control and received subsidies from foreign sources. But almost immediately after the Revolution, these churches, in the nature of the case, became autonomous, indigenous, self-supporting, self-propagating bodies. In one century and a half these religious forces swept over this country and occupied practically every outpost of civilization.

Where'er the foot of men trod on this virgin soil, the emissaries of the Gospel followed and left in their wake the institutions of our religion. With this acquired momentum, the missionary passion leaped across oceans and continents and established missions in non-Christian lands. When we remember that practically all this occurred during the last

150 years, we stand in awe and appreciation before this phenomenal achievement. But lately the whole enterprise has been subjected to a fresh appraisal. In certain religious journals during the last year articles have appeared under the following captions: "The Passing of Home Missions," "The End of Church Expansion."

The Home Mission urge of former days has been called, "a spent enthusiasm." In the light of these criticisms and suggestions, it may be necessary to rethink the whole Home Mission enterprise. It is quite evident that we have come to the fork of the road, to the parting of the ways. Home Missions seems to be at the cross roads, and it is incumbent upon the Church to redefine its meaning and significance. The primary task of Home Missions has always been the Christianization of America. But instead of this being a simple undertaking, as in pioneer days, it has become in the light of modern social, economic, national and religious conditions, a decidedly complicated affair. Its implications are far more widespread and inclusive, its reaches are more extensive, its interpretation is much broader than formerly. To be sure the Church

as a whole shares with Home Missions this newer and larger conception of its meaning and mission in society. The task of Home Missions in its widest interpretation is not merely to Christianize the geographical areas of our vast domain, but also to Christianize the areas of life as these present themselves in our complex social order.

To Christianize America implies more than to Christianize Americans, for America is more than the sum total of its individual citizens. America has a soul as well as a body, and our national life as this comes to expression in our laws and institutions, in our motives and ideals, needs to be imbued and pervaded by the Christian impulse and spirit. Herein lies the great unfinished task of Home Missions and it will be generally conceded that there yet remaineth much land to be possessed.

One of the notes in the Home Mission appeal has been that of patriotism. Love of country has been an agelong slogan to stimulate Home Mission workers and supporters of the cause. But patriotism and nationalism are not identical terms. The one implies a devotion to the best interests of the country, whereas the other denotes a narrow and selfish conception of the place which the nation occupies in the total life of its citizens. Nationalism makes the nation supreme, an end in itself, and makes its citizens subservient to its mandates, whether right or wrong. It has no regard for conscience, and none for the rights and prerogatives of other nations. Patriotism, on the other hand, has no selfish motives or purposes. It yields to nothing in its love for and devotion to the country it fondly calls its own, but it ever seeks to lift that country to those high social, political and ethical levels where it may be worthy of the patriot's deepest honor and homage. Thus patriotism is the handmaid of Home Missions since both are actuated by the same objective. The mooted question of the relation of Church and State obtrudes itself in the Home Mission enterprise. To a far larger degree than is sometimes recognized or acknowledged, the nation is indebted to Home Missions for much of what it cherishes so highly today.

In more than one way did Home Missions serve the cause of national unity. In the era of expansion, when new settlements were rapidly developing, the Home Mission forces served to bind the old and the new settlements together. They kept alive the bond of

association, the commerce between the old and the new, the East and the West. Not only did the established and self-supporting churches of the East send missionaries and money into the newer sections and settlements of the country, but also supplied religious ideals and moral principles for those communities. Had it not been for this there might have developed intense sectionalism which would have probably frustrated the plan of national unity. Home Missions supplied the spiritual and moral resources without which no national solidarity could have been secured. If the new communities during that formative period had been allowed to crystallize and to congeal, without religion, it would have had a most serious effect upon the nation and would have not only steeped us into a gross secularism and crass materialism, but would have practically left us as a nation without the unifying influence of common spiritual ideals and moral purposes. Home Missions aided in distributing and equalizing spiritual and moral resources.

Moreover, America ventured upon the untried experiment of making one unified people out of many races and nationalities. It was a very hazardous undertaking, and national unity might very easily have been thwarted by too many "isolated islands of alien thought and feeling." At this critical juncture Home Missions made its valuable contribution to the preservation of our national integrity. It befriended the stranger in our midst and interpreted America to the foreigner and the foreigner to America. It enabled the immigrant to make the necessary adjustment to the changed conditions amid which he had cast his lot. Had it not been for this, there might not be the *United States of America*, but instead an aggregation of contrasting, conflicting national groups.

The contribution of Home Missions to our national life extends even beyond the service it rendered the cause of national unity. It has had much to do with developing the spirit of brotherhood in the nation at large. One of the essential conditions of collective living in a democracy is the application of the principle of mutual sharing. This is the very heart of the missionary enterprise. Through its Home Mission agencies the Church has ever sought to interpret to society, to the nation itself, the implications of justice, of righteousness, of peace and goodwill. The glaring inequalities, the corruptions in high and low places, the exploitation of human

lives, whether through militarism or through selfishness and greed, all of which still exist, indicate how inadequately the total task of Home Missions has been accomplished and what yet remains to be done.

Instead of subscribing to a totalitarian state, the Home Mission forces are insisting on a totalitarian Christianity, which implies that not only every life, but all of life is to come under the dominant control of the mind and spirit of Christ, so that the fulness of Him that filleth all shall be all in all.

This enlarged conception of Home Missions as related to the total program of the Church is setting the whole task into a new framework. Home Mission leaders are fully conscious of this fact and are marshalling their forces for a new strategy and a new advance. They have resolved among themselves that competitive rivalry and consequent wastefulness of service and money in Home Mission fields shall be eliminated as far as possible. Certain of their number representing the Presbyterian U. S. A., the Congregational, the Methodist, the Baptist and the Reformed in the United States churches have prepared a list of aided churches in a number of the States and have secured definite action by their Boards that no further support will be given to overlapping projects without thorough investigation and mutual understanding.

The Presbyterian Synod of North Dakota has gone on record against any further use of denominational funds in competitive fields. It proposes the setting up of comity committees, and then, regardless of what other denominations are doing, to work toward the elimination, within a period of two years, of all competition in aid-receiving fields. This is a manifestation of Christian courage of a high order and it doubtless will inspire other groups in other sections of the country to emulate this example. No one today can question the rising tide of interest in comity and cooperation throughout the Protestant Church in America. These principles perchance can be more readily applied in new than in old communities. In new communities local loyalties and traditions have not yet had time to take root and develop as is the case in the old and well-established communities. There are, however, certain types of mission work in which the respective denominations may continue to major. Thus the Presbyterians are conducting a large Italian work. Recently the first convention of Italian Protestants, under the auspices of the Board

of National Missions was held in New York City, which was largely attended and revealed the possibilities which lie in this field of missionary endeavor.

The Reformed Church in the United States has for years been interested in the Hungarians in this country, and has brought a large number of their mission churches to self-support. The Presbyterian Church in the United States continues its work among the Southern Mountaineers. The other denominations of the Alliance likewise have their special fields of work and special nationalities among whom they labor. Most gratifying reports come from Canada. Since the union, over 1,300 new mission churches have been established by the United Church of Canada.

The recent merger of the Evangelical Synod of North America and the Reformed Church in the United States has greatly enlarged the Home Mission work of each of these bodies. The Reformed Church now has mission work in the Ozarks, at Biloxi, Mississippi, and on Madeline Island and the Evangelical Synod has fallen heir to the work among the Indians, the Hungarians, the Japanese, to whom the Reformed Church has been ministering for many years. Steps are in progress for the consolidation of the Boards of Home Missions in these two bodies and when this shall have been finally accomplished, the joint Board will go forward vigorously with its enlarged resources and program.

That our Home Mission activities need to be carried forward more aggressively is borne in upon us not only by the still unoccupied fields, by the large number of under-privileged folk, or by the un-Christianized areas of life, but also by the fact that every department of church life will be vitally affected by what the Home Mission agencies may be enabled to do or not to do. Already the fact that fewer missions have been started during the period of the depression than in more prosperous times, has precipitated a problem for our Theological Seminaries who find it difficult to station candidates for the ministry in definite fields of service. The missionary enterprise keeps the whole church aglow and gives it a natural and normal outlet for its developing life. Therefore the best interests of Church and State alike require that there be no retardation in the prosecution of this vital and vitalizing Christian activity.

CHARLES E. SCHAEFFER, *Chairman.*

Foreign Missions

JOHN H. POORMAN, EDITOR

What Our Missionaries Found Upon Their Return to Shenchow

A LETTER to the Secretary of the Board of Foreign Missions from Missionary Rev. J. Frank Bucher, from Shenchow, Hunan, China, dated February 9th, 1935, has the following interesting information:

"As you see from the address and date of this letter, we are back at our station. We hope that all will be well. In so far as we know, the Reds are about forty to fifty miles away from us. The soldiers have the Reds surrounded, and are talking of attacking them and forcing their surrender. But I shall believe that when I see it, not before.

"Our trip up here from Changteh was uneventful, but cold. It is very cold to travel in an open boat in the winter. Of course, the boats have covers, but they are open at the end. Just as on the last trip, we missed some excitement by a day. On Sunday night, February 3rd, we stopped for the night about three miles above Behyung. The next night Behyung was raided by some Reds, who captured one thousand dan of rice that was coming up the river for the soldiers. They took what they wanted of this rice, and burned the remainder.

"It is said that the Reds in West Hunan are entirely surrounded by the soldiers, and in a week or two the soldiers are to close in and crush them. Such an attempt will probably be made, but our hope is that they do not drive the Reds this way. We do not wish to get out again.

"When the Reds came, General Djou and two other commanders fought them for three or four days, and finally repulsed them. Now it happens that General Djou formerly had a lot of well-disciplined troops, very well-behaved. But many of them were killed in fighting in Kweichow, and he recruited a lot of bandits of the worst type to fill out his ranks. These bandits are very good fighters, but they are also great thieves. They kept the Reds out of the city, but robbed everywhere themselves. Rice, vegetables, fruit, kitchen utensils, furniture, anything that had value and they could sell they stole everywhere. Rich and poor all suffered. We missionaries are counted as rich capitalists from abroad.

hence they catch us and hold us for ransom. The bedding which the people needed for warmth was stolen by these soldiers.

"Under such circumstances some of our servants were very faithful. So also were Pastor Djang and some of the helpers and nurses. Djang Gia-liang and his wife saved much of our stuff, whatever they thought to be valuable. Some of our stuff, of Miss Zierdt's and Miss Brown's and of the hospital material was placed under the floor of this room in which I am now writing, and walled up. There is a trap-door at the back of the house, and they went down that trap-door and carried it to the front under this room. They were very much afraid that the soldiers would go down that trap-door and find that some stuff had been walled in down here. Therefore, Gia-liang slept on top of that trap-door for over a month. Mr. Snyder's cook saved their stuff for them, and I do not think they lost much. Mr. Hilgeman's cook slept in their house and they seem to have lost little. I think that the hospital and Miss Zierdt and Miss Brown and the Buchers are the heaviest losers.

"All my envelopes and my office supplies, tools, utensils, stove utensils, buckets, tubs, the bottom of the stove grate—all the little things that we use daily and hardly notice that we have—are all gone. Miss Zierdt said that their bed mattresses were stolen. The beds were not stolen from the homes, but a lot were stolen from the hospital. The hospital medicines and much of the equipment is gone. One of the nurses saved the microscope by taking it to his home.

"I believe that the soldiers used up all the firewood and coal around the place, except that at the Hilgeman house. We had just purchased \$50.00 worth of coal and \$20.00 worth of wood, and it is all gone. I am told that the soldiers built fires in our stoves, and not considering that enough, they carried big flat stones, taken from the flag-stones in the walk, into the house, placed them on the floors, and built fires on them. This was done on all three floors. It is a wonder that the houses were not burned down.

"The soldiers burned the drawers of my desk and of the bureaus that are upstairs. We are told that they first took them to sit on, and also used them as utensils for carrying away the stuff they stole. Later they used them for firewood. Now that we have returned we can hardly unpack as there is no place to put things. The shelving in the closets was also torn out and burned. It surely is a nuisance, and of course it is a heavy expense to get all these repairs done. There are no funds to pay our losses due to these soldiers. We must pay them ourselves.

"The officials in the city tore down the brick walls around the school ground, as well as the athletic field. They used the bricks to build embrasures on the outside of the city wall for the soldiers to get behind when fighting. Of course, we must try to collect damages. The trouble is that these damages should be collected through the School Board, and I am quite certain that the Chinese will be unwilling to do anything about it. They will think that we can just pay it. It will take several thousand dollars to rebuild that wall. You see, if the Chinese try to collect damages from the city for that vandalism, the city people will say that the bricks are to protect the city, that our Mission is rich and can afford to pay it, and that the Chinese who try to collect are not patriotic.

"Some of our helpers and servants were called 'running dogs for the foreigners,' by the soldiers because they were trying to save the foreigners' goods. The soldiers tied up Shu, the gate-keeper at the Snyder house, and threatened to beat him because he would not give them the Snyders' goods. Our furniture is even now in the hands of the soldiers who are occupying the Eastview School buildings.

I hope it is not damaged. Those soldiers promise to go out each day, but they have not yet gone. Some idle soldier cut a big nick in the edge of my desk, and spoiled its appearance for all time. Just how much damage has been done in the school buildings I do not know. I have heard that they burned a big hole in the floor of one of the school rooms. If they do not get out of the building soon, we can hardly open the school. By the way, the soldiers who are in the school now are very well-behaved and under very good discipline. They did not burn the hole in the floor. That was done by General Djou's bandit soldiers, I understand.

"I see that I have been none too clear about soldiers. The soldiers who were here and repulsed the Reds are no longer in the city. They are up on the North River, and there are many reports of the suffering of the people where they are. The damage to our buildings and the stealing were done by those bandit soldiers. The soldiers now in the city are well-behaved and well-disciplined, but some of them are quartered in our school, and some are in two of our residences.

"A Chinese guest yesterday said that the larger body of Reds that went through Kweichow have failed to get into Szechuan. I think that the Government will be able to destroy these bands of Reds.

"On the North River the Reds caught two of our former Eastview Boys' School students who belonged to wealthy and influential families. One they shot, and the other they flayed alive. In so far as I can discover, all the sins that these young men, about twenty-four years old, had committed were that of being born into rich and influential families, containing many officials."

Board of Foreign Missions

Comparative Statement, January 1 to February 28

RECEIPTS	1933	1934	1935
Apportionment	\$20,514.85	\$19,691.08	\$22,012.97
Debt Liquidation		280.00	19,298.36
All Other Income.....	21,027.38	25,415.36	13,593.87
	<u>\$41,542.23</u>	<u>\$45,386.44</u>	<u>\$54,905.20</u>
EXPENDITURES	53,297.97	46,924.23	50,449.10
Balance			\$4,456.10
Deficit	\$11,755.74	\$1,537.79	

A Tribute to Dr. Moore

IT is after a very short interval since my writing a word of tribute to Dr. Noss, that I now am occasioned to pay similar respect to the memory of another departed yoke-fellow. This time it is to the memory of one, however, who had well passed the scriptural "four-score years", and was no longer in the thick of the service. Yet his heart was still in the work, he was still one of us, and his sudden calling away comes as a shock, and throws one more shadow of sadness over us who remain.

Many are the fond recollections that well up as I think of my years of association with Dr. Moore. My first recollection of him is as the pastor of the Millersville charge, whom I, as a college student occasionally saw driving through the streets of Lancaster in his carriage, well-bearded, and wearing a high silk-hat. After his appointment to Japan I visited him and Mrs. Moore at their home at Millersville and formed an attachment for them that continued undimmed throughout life.

On the landing of myself and my wife at Yokohama four years later it was Dr. Moore, together with Dr. Hoy, who welcomed us, and it was Dr. Moore who conducted us north to the scene of our long labors—Sendai. He, too, by that time had become located in North Japan, and we became intimate friends and co-workers. We shared each other's joys and sorrows, and much do I owe to his sympathetic interest and guidance during those early days of my missionary life. We also, to an unusual degree, shared each other's confidences. He sometimes spoke of his boyhood—how he lost his father, how he served as a hired boy on a farm, and how a lady school-teacher of his first awakened in him the ambition for higher things by urging him to go to college and prepare for the ministry. After a long and hard struggle he attained to his goal, and was ever afterward grateful to that school-teacher friend. It was my privilege to visit her in his stead when she was on her death bed. How extremely happy she was that she had been instrumental in raising up a missionary of the cross!

Dr. and Mrs. Moore were the first to venture out from the foreign settlement in Tokyo and get into close contact with the people in their daily lives, and one of the outstanding characteristics of Dr. Moore's missionary life was his close fellow-feeling with the people as such. The Moore home was always open to the Japanese people, and they were welcomed and appreciated. Dr. Moore's chief strength as an evangelistic missionary lay in his ability to encourage the Japanese workers.

Dr. Moore's life was one of many changes and vicissitudes. He started as an evangelistic missionary in Tokyo. In connection with his evangelistic work he was also appointed the first English teacher in the Peers' School of Tokyo. Then he was removed to Sendai. Then shortly afterward he was ordered to Yamagata to become teacher of English in a boys' school newly established there, and at the same time he started evangelistic work in that city and the surrounding country. Then, after several years he was called back to Sendai, to take charge of the evangelistic work in Sendai and vicinity, and also to help out in the theological department of North Japan College. Meanwhile he also accepted a call to teach English in the Government College in the city, and utilized the opportunity to do Christian work among the students of that institution. Then after his return from furlough he was appointed principal of Miyagi College, at the same time also continuing his responsibility for evangelistic work. After several years he was once more returned to Tokyo to revive the work in that important center. There he became seriously ill, and had to return to America. On his return he was located in Sendai once more. He lived in fourteen different houses during his life in Japan. One of them he had to see consumed by fire, together with all its priceless contents. Twice he was called upon to witness the laying away of a beloved wife.

But what was fundamental in the life now ended upon earth has been a pious heart and a walk close with God. It is that that has been the well-spring of the long and successful missionary life now translated to its higher fruition.

D. B. SCHNEDER.

"THE OUTLOOK OF MISSIONS is so interesting that I do not want to do without it. If all the members of the Church would read it and be informed about the work and its needs, the Mission Boards would not have to worry about deficits."

MISS DEBORAH A. BUCKS, Reading, Pa.

Cooperation in the China Mission

THE China Mission was founded in the spirit of cooperation. For when we bought the small property of the London Mission at Yochow in 1900 the other missions working in Central China agreed not to enter the three counties surrounding the City.

When our evangelistic work began to grow, the need was felt of uniting it with that of the Presbyterian groups working in Hunan Province. So the Hunan Classis of the Reformed Church was dissolved and the membership merged with the Hunan Presbytery. This union joined with the Scotch Presbyterian Mission and the London Mission to form the Hunan-Hupeh (Lianghu) Synod. When the Church of Christ in China was organized in 1925 the Lianghu Synod joined in the larger union. Now the Church of Christ in China is composed of the union of sixteen Missions founded by thirteen denominations. This church has about one-fourth of the total Protestant membership in China.

When the need of training evangelistic workers arose, it was felt that the Synod was too small a unit to operate efficiently, so the Wesleyan Methodist Missions of Hunan and Hupeh have united with the Synod in establishing the Central China Union Theological Seminary at Wuchang. It is hoped that this close cooperation will ultimately bring the Wesleyan group into the Church of Christ. Dr. Paul E. Keller is our representative on the staff of the Seminary.

At the time of the reorganization of our educational work in 1928 we joined with the Yale-in-China Mission, the Wesleyan Methodist Mission, the Evangelical Mission and the Presbyterian Mission in conducting a Union

High School for boys at Changsha. The aim of this school, the Yali Union Middle School, is to prepare boys for college. A second union venture was the conducting of a girls' school known as the Fuhsiang Union Girls' Middle School. This is also located at Changsha and is in cooperation with the Presbyterian and Evangelical Missions. We entered into these two union schools because we have only junior high school work at Shenchow and Yochow and felt that we should have some connection with senior high schools that would prepare our students for college entrance. At present we do not have any Mission representatives on the staffs of these schools, but the hope is to send one Missionary to join the Fuhsiang faculty.

A third union venture in education is Central China (Hua Chung) College. This is located at Wuchang, Hupeh, and is fostered by the American Church (Episcopal) Mission, the Wesleyan Methodist Mission, the London Mission, the Yale-in-China Mission and ourselves. This union calls for cooperation with Methodists, Episcopalians, Congregationalists, and a non-denominational mission. Three of these groups are American and two are English. However, neither the differences of nationality nor creed have in any way hindered the work of the College. Dr. and Mrs. P. V. Taylor are our Missionaries on the staff.

At Huping the Wesleyan and Episcopal Missions have cooperated in establishing Teacher Training and Agriculture Courses for junior high school graduates who desire to enter the fields of teaching or agriculture.

STERLING W. WHITENER.

Magazines for Huping

Here is an idea the Secretary of the Board of Foreign Missions would like to pass on to the Church. It comes from Missionary Edwin A. Beck, who is our missionary representative in Huping Private Middle School, our school for young men at the Yochow Station. There is a great lot of interesting reading material not being used in our Reformed Church homes, which would be especially helpful to the Chinese boys of Huping. Mr. Beck says:

"I wonder whether there would be some way to make available to us used magazines, such as Literary Digest, Readers' Digest, Harper's, Scribner's, Atlantic Monthly, American Magazine, World's Work, Review of Reviews, and such. I presume there are plenty of people who would be glad to pass on copies of such after they have had a look over; but the rub comes in thinking about it, and taking the trouble to post them. Perhaps this is only an idle thought."

"I would not want to lose a number for anything. Each magazine is a rare treat to us. The February copy alone is worth the subscription price. May God bless you in your work."

MRS. JOHN HOELZER, Brooklyn, N. Y.

Mrs. Kametaro Yoshida

By REV. HENRY K. MILLER, D.D.

THIS estimable lady after a rather short illness "ascended into Heaven," as Japanese Christians express it, in Tokyo, Japan, at 1.00 o'clock p. m., Saturday, November 3, 1934. Mrs. Yoshida was born October 10, 1854, so that at the time of her departure she was a little more than eighty years of age. Her family's name was Ishiguro, and her parents lived in the city of Niigata. Her father went to Tokyo to study, and her mother waited longingly for his return. When the little girl was born, she was named Machi, which means "Waiting." Her father died soon after her birth and her mother passed away when the child was thirteen years old, and the girl was cared for by relatives.

In those days Dr. Theobald A. Palm, Baptist medical missionary, worked in the city of Niigata, and an uncle of Machi's heard him preach. In this way the girl came under the influence of Christianity. In 1876 she was one of eight persons to be baptized—the first fruits of missionary efforts on the part of Dr. Palm and his Japanese associates. There was great opposition to Christianity in Niigata, and the Japanese preacher, unable to endure the persecution, left. In Yokohama there were a number of young men studying English and other branches under a missionary—Rev. Dr. S. R. Brown. One of them was Masayoshi Oshikawa, who later became a noted Christian leader in Tohoku (North-east Japan). In response to an earnest appeal, young Oshikawa volunteered to go to Niigata to take the place of the worker who had quit. At about the same time another young man, Kametaro Yoshida, had been attracted to Niigata by the oil wells that had been opened there, for he was interested in the oil business. Dr. Palm impressed him into the work of the church. In this way Oshikawa and Yoshida became associated in Christian work and formed a life-long friendship. Two great fires devastated Niigata, and the outlook for Christian work there appeared hopeless. The two friends decided to try some other region, and started out for the town of Ishinomaki in Miyagi-prefecture, to which place the ancestral home of Mr. Yoshida had been removed. However, instead of getting to the small town of Ishinomaki, the two evangelists providentially were stopped at the city of Sendai, which they made the centre of their operations. In this way they came later to be as-

sociated with our Japan Mission of the Reformed Church.

The time seemed to have arrived when Mr. Yoshida ought to have a wife, and, according to Japanese custom, Mr. Oshikawa undertook to find him one. He recalled to mind Miss Machi Ishiguro, who had entered the Kyoritsu Jo Gakko, a mission school in Yokohama, but did not graduate. Mr. Yoshida and this lady were married in 1881. They have had six children—one son and five daughters. The marriage proved a great



REV. AND MRS. KAMETARO YOSHIDA

success. Mr. Yoshida was an earnest and tireless evangelist and minister, while his wife in her quiet, but determined, way managed the household efficiently, in spite of much physical suffering. At the funeral two speakers said that Mr. Yoshida could not have done what he did, if it had not been for his wife. The oldest child—Nobu—remains unmarried. She once was a music teacher in Ferris Seminary, a (Dutch) Reformed mission school in Yokohama. After studying music in America, she returned to Japan and is now teaching privately. Her sisters are all married to good

husbands. One—Mrs. Hashimoto—lives in Los Angeles, Cal., and is an authoress and a painter in water-colors. All of the Yoshida children have lived to grow up into useful members of society. There are also sixteen living grandchildren. (Mr. Yoshida preceded his wife into the other world three years ago.)

At the funeral the principal speaker was Rev. Seimatsu Kimura, pastor of a large and flourishing church in the great city of Osaka. He also came originally from Niigata. In Japan local attachments and sentiment are very strong. Rev. Mr. Oshikawa had become president of what is now North Japan College, and young Kimura naturally gravitated to Sendai for his schooling. He was very poor, and entered the Industrial Home that Mr. Oshikawa had established in order that students of North Japan College might earn a part of their school expenses. As Mrs. Yoshida and young Kimura both were Niigataites they naturally took to each other. She looked after his clothes and he called her "Mother." In his sermon Mr. Kimura, now a famous preacher, whose interesting career

we cannot recount even briefly at this time, said that Mrs. Yoshida had no outstanding trait of character, which fact itself, he added, may be a distinguishing characteristic! But she was a staunch, sincere Christian, and Mr. Kimura closed his sermon with a fervent appeal to the children and grandchildren to imitate the example bequeathed them by their departed mother, especially in the matter of her faith in Christ and loyalty to His Church.

The Yoshida household gave a funeral banquet to a number of friends by way of showing appreciation for various favors received and for attending the funeral. This was held at a restaurant called Marunouchi *Kaikwan* ("Assembly Hall"). There were a number of after-dinner speeches lauding the virtues of the departed. Though not gifted with extraordinary talents, Mrs. Yoshida had the qualifications so essential to the building up of a good home in this work-a-day world: decision of character, piety, common sense, good nature, regular habits, thriftiness and scrupulous honesty.
Tokyo, Japan

Jottings from Japan

News Items from North Japan College: We think our students did pretty well last autumn in their athletic activities. The fencing and the wrestling teams went to Tokyo and defeated the teams of Aoyama Gakuin, the Methodist University, a much larger school than ours.

The Rugby football team of our College defeated all rivals and won a shield. The Baseball team of North Japan College won a cup and the championship of the Tohoku Baseball League, which includes several government colleges and the local university.

The Literary Society held three public meetings. On November 3rd seven English orations were given by Academy students in a competition which brought together representatives of five Middle Schools, the contest being sponsored by our College students of the Normal Course. The next public meeting was held on November 23rd, when three Japanese plays were given before a crowded and appreciative house. On December 15th an entirely English program was given including four orations and five scenes from Shakespeare's *Merchant of Venice* given in costume. The students deserve credit for the persevering way in which they worked to overcome the difficulties which beset the path of Japan-

ese who are learning to speak the English language, and to use it in a public way.

MARY E. GERHARD.

On Christmas morning, as usual, Miss Lindsey and I had a Christmas tree and service for the children of our block. We prepared for forty, and seventy-five came! They seemed to have a happy time, and we certainly did; but the happiest of all were the four music seniors, whom we had invited in commemoration of their baptism, as they sang Christmas carols to the children.

KATE I. HANSEN.

The students held their Christmas service Saturday night of last week in the chapel. The students are urged, not required, to attend. A good percentage of them came to the service, which consisted of music, special recitations by students, a short Christmas message by Prof. Akiho, and prayer. A seven-piece orchestra of students and teachers, plus the organ, helped the students in singing the carols. "O Little Town of Bethlehem" was sung in English, by the entire school, and a Fourth Year Middle School student gave an excellent recitation of "A Ballad of Christmas," by Kilmer. I believe that is the correct title.

CARL S. SIPPLE.

News from India and Honduras

REV. F. A. GOETSCH

Conversation at a Football Game in India. Our missionary, Miss Magdalene Kroehler, reports such a one at the football game between Chandkuri and Bhatapara. She writes thus about it:

"Right in front of us was a bench on which only two little girls were sitting. One was the daughter of one of our Indian Christians, the other was a little Hindu girl. Their attention was only occasionally directed toward the game. They played little games of their own, and once or twice they sat down to talk. At one such time I caught a bit of their conversation. Dorothea said, 'I believe in Jesus Christ.' Whereupon her little Hindu friend said, 'Do you call the great Spirit Jesus Christ?' That is all I heard, but it brought a strange thrill to my heart to hear the witnessing of this little six-year-old girl."

Christmas at Fingeshwar, India. Fingeshwar is not a Christian town; in fact, there is no Christian community. It is an important town for two reasons, it is the capital of a large native state, and the mission station of our own India Mission District. It was probably the first time that a Christian Christmas celebration was held in this place when last Christmas about 200 people gathered for a celebration. All the officials of the town were present as were also the leading Hindu priests. The Christmas story was told and a visiting member of the mission committee in charge of the work played on the accordion and sang Christmas hymns. Two catechists are stationed at this place and are being supported by the Indian Church of our mission field.

Evangelizing the Interior of Honduras. Mrs. Auler writes on March 19 of an evangelistic tour in the interior.

"Just returned from a wonderful mule-back trip to Yoro. We were gone thirteen days and spent ten of these on mule-back visiting along the way and evangelizing a big district where for seven years a witness of Christ has not passed. We saw the need of this slow means of evangelization and the eagerness of those people to receive even a Gospel of Matthew or Luke and during this Lenten season to read the Passion story of our Lord and Saviour. We had some hard experiences, especially on the last day of our trip where we went for five hours through deep mud. They call the mountain the Place of Tears and truly one feels like shedding tears when one sees the mules pulling their feet out of the mud."

Newspaper Write-up on our San Pedro Mission School. The following is an extract from the "Diario Comercial" of San Pedro Sula, Honduras, dated February 21, 1935:

"The Evangelical School of this city will close its school tasks today, graduating the following girls: Isabel Acosta, Nela Coto, Catherine Cunningham, Susana Guzman, Martha Lubbe, Delia Paredes, Betulia Reina and Concepcion Venegas. To celebrate the event, an interesting program containing 17 numbers has been prepared, all of which will be presented by pupils of the school. The general public has been invited to attend. We congratulate the pupils who have been privileged to graduate in this magnificent school."

1935—Summer Conference Dates—1935

Foreign Missions Theme:

Latin America

Home Missions Theme:

Pioneering Today in Home Missions

Shady Side Academy, Pittsburgh, Pa.....	July 1 to July 11
Catawba College, Salisbury, N. C.....	July 7 to July 12
Hood College, Frederick, Md.....	July 13 to July 19
Riverview, Hanover, Indiana.....	July 14 to July 20
Ursinus College, Collegeville, Pa.....	July 27 to Aug. 2
Heidelberg College, Tiffin, Ohio.....	July 29 to Aug. 10
Mission House College, Plymouth, Wis.....	Aug. 12 to Aug. 18
Family Week, Dunkirk, N. Y., Conference Grounds ..	Aug. 12 to Aug. 19
Second Family Week, Dunkirk, N. Y.....	Aug. 19 to Aug. 26

Men and Missions

JOHN M. G. DARMS, EDITOR

An Inspiring Letter from Dr. Schneder

NORTH JAPAN COLLEGE

President's Office.

Sendai, Japan.

Dear Brother Darms:

Your letter, together with the literature inclosed with it, brought to my attention in a very definite way the purpose and program of the Churchmen's League, and I feel as I never felt before the vital importance of its mission. After all the salvation of the world, spiritually, morally, politically, economically, depends upon the very thing that the Christian Church stands for, and is, and does. This has never been so clear as now. And the strength of the Church depends primarily upon the virile strength and activity of the men of the Church.

And the men of the Church cannot be at their best without the vision of the world won for Christ. The great virile apostle was Paul with his world vision. And the men of the world will heed the message and the appeal of the men of the Church, if they are really serious and in earnest about it. Recently the mayor of Tokyo, now a city of five million people, spoke at a little luncheon with the directors of the Y. M. C. A. of that city. And he spoke with profound appreciation of the real moral and spiritual contribution that missionaries and Christianity are making to Japanese life. As a matter of fact, he himself has become deeply influenced, and carries his burden in the spirit of unselfish service. During his official career it happened twice that he came into close personal contact with the missionaries.

All Christians, but especially *the men* of the Church, are face to face with the greatest, hardest, sublimest task that can confront mortal man. It is the task of the *world's* salvation. With the laymen in America, laymen in the missionary countries are already rising up. There are already many in Japan who see the task clearly, and are facing it courageously and sacrificially.

May God bless our Reformed Churchmen's League. It is often in my prayers. And may He bless and sustain you in your task, fraught with such great possibilities.

Yours fraternally,

D. B. SCHNEDER.

Blossom Time

During this month the face of the world will be beautified with color. Every tree, whose nature it is to bring forth fruit, will burst forth first in colorful blossom and beauty, as it were, announcing to the people that the Lord of Life is again offering to them the elements with which they cannot only sustain but beautify their lives.

Ideally, there is something of value in Taoism for Laotze emphasized one great fact, that out in nature there is a continued flow of life and if we can get life and the spiritual element of it to thus flow in our own nature, we shall find peace.

And have we not a right to expect during this time, when life is flowing anew in nature round about us, that *within us*, too, there be a renewal of the spirit and a beautiful blossoming of love and devotion to our Saviour and for His work of soul salvation in the world?

This is not the season for the drab and drooping spirit of Christian men but rather the time when they should lift up their hearts unto the Lord and open their eyes to SEE THE CHRIST still walking with them, still working for them and still waiting to have them "walk in His steps" and travel the red road of sacrifice and service in order to bring mankind unto God.

"The Poor Pay"

That statement was made by an official of our Mission Board and his face lighted up with joy.

One of our Missions, St. Paul's, of East Allentown, Pa., Rev. E. E. Sensenig, Pastor, comprised mostly of people of ordinary circumstances, meets its interest to the Board on the amount of indebtedness still owing WITH GREAT REGULARITY.

Our Mission churches are really trying to do their part and cooperate wholeheartedly with the Board.

This should encourage our men in the churches to support the work of Home Missions more liberally in order to make possible the payment of such meager salaries as are allowed them.

If the *men in our churches will match this spirit* of this Mission church, the Board can carry the load more easily and send the word down the line: Thank God, the men of the Church are with us and will help our MISSIONS TO A REAL RECOVERY.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Christian Women as Modern Pioneers

AT the corner of East Twenty-third Street, Lexington Avenue, New York, there is now a large sign or advertisement of the East River Savings Bank—so large that he who runs can read—"Rebuild with the Faith of our Fathers." The picture shows a pilgrim father conquering the soil through steadiness with the plow. And I ask, What does the advertisement mean in modern New York City?

The theme implies integrity of Christian purpose and action; it implies whole-hearted steadiness and ruggedness on the part of strong women with vision of a Kingdom of Love on earth as in heaven; it implies a togetherness, the essential characteristic of pioneer community life.

The Committee planning for the program of the Annual Meetings of the two national Home Missions Councils, chose "*Pioneering Today in American Life*" as the theme, which would concentrate our reports and discussions. American life means the everyday world in which we live. Pioneering, some one may ask, after 27 years? Yes. As evidence that the program and policies are not old-fashioned and out of date, but consistent with the basic religious principle, that "Jesus Christ is the same yesterday, today and tomorrow"; also, that the philosophy and principles of the Way of Life He taught and lived are universal and timeless and therefore available today for us in planning the year's work of Christian groups who are interested in creating a Christian social order in America. In the pioneer work known as Home Missions it is well that the two Home Missions Councils have the greater part of the program of the Annual Meeting given to joint sessions. Pioneering across the continent is sometimes symbolized by the figure of a man—not a complete picture, though he had his place in the story. Sometimes pioneering across the continent is symbolized by the pioneer woman, with children clinging to her side—this, too, is not a complete picture. Sometimes it is "the covered wagon," more true, because the grandparents, the household goods, and domestic animals are evident, but

"the covered wagon" is the picture of the *journeying*, not the *possessing of the land*. The true picture is the community, simple, plain, sometimes crude, where families dwelt with their needs and ideals met by town hall (law and order), school (education), and church (religious), and where there were joint enterprises for the community welfare and progress. We may speak all we will of the distinctive contribution of Christian women in church and community life, the fact remains that separate women's organizations are for specific purposes, and in community service, such as home mission enterprises, should be secondary to organizations whose membership is based on the family as a social unit—father, mother, child; with appreciation of the grandparents and the backgrounds which gave us life. This is evident specially to those of us who believe that Home Missions like charity should begin at home, or just where we are.

One of the weaknesses of local church life is the uneven proportion of men and women carrying responsibility for the church program. And one of the home mission enterprises for church women today is to share their mission interests with their family. Another immediate matter for consideration on the part of church women is the need to make known the fact that the idea or concept of Home Missions has changed in the last years. We need not argue that the change has been "for better, for worse." We need to be able to tell our neighbors as well as our severe critics how the idea of Home Missions has changed. Changing the name of the enterprise from "missions" to "fellowship," or the like is temporizing or dodging the main issue at stake. We Christian women need only to be "unashamed of the gospel of Christ" which underlies mission enterprises; further, not only do we need to know the facts of the present missionary enterprises but we ourselves should become more missionary in all our ways. Such conduct would glorify again the word, Missions.

Present relationship of the two Home Missions Councils. The Home Missions Councils

have now a Joint Administrative Committee consisting of twenty members, ten from each organization. Together, as Councils, we carry, through five joint committees, responsibility for such membership groups as City and New Americans, Indians, and others. In this connection, will you note that the policy and trend are to bring all minority groups into active membership of the Councils. Separate committees for work among minority groups are justified only to meet specific needs. Let me call your attention to the fact that no separate service committees exist in the Councils for Negro Americans, except for the purpose of cooperation with groups with special programs—such as the Church Woman's Committee of the Department of Race Relations of the Federal Council, and the Commission on Interracial Cooperation.

There are two fields today in which some of the constituent members of the Council of Women for Home Missions pioneered vigorously years ago, and today have experienced leaders at work in the field, but taken as a whole these two cooperating fields are suffering from neglect or from half-hearted devotion, or from poor planning. It becomes my responsibility to ask you in Annual Meeting session, What shall we do about these two fields of service? In one field we are business partners with Home Missions Council; in the other, with the Missionary Education Movement.

A. One of these fields is the Indian work of the Home Missions Councils. It is an old field of service. Fifteen Boards now cooperate, but with two exceptions in decreasing contribution of leaders and money. The Councils once had a staff member giving full time to this work. With us as within many Boards now, the responsibility has been given to a secretary with a schedule already too filled. Again the Indian becomes "Lo—the Poor Indian." Meanwhile American Indian Youth Today whom we serve in the Government Indian day and boarding schools need greater devotion on our part to the solving of their problems. These young Indian boys and girls now in the government high schools could be strengthened *ten-fold* as leaders of their own people if we could forsake old prejudices, old ways of serving them, and together teach them and lead them into the Ways of Life. Today even we Christians are *arguing* about the Indian more than *serving* him. We could serve Indian youth if we planned better use of available Christian

leadership and money. If we cared enough to master the facts in a simple folder like Indian American Youth Today, and then prayed, thought, acted together "for their sakes," the report at the Annual Meeting 1936 would indicate more friends for the young Indians. The report for the year 1934 shows some advance over 1933, due mostly to the devotion of committee members like Mrs. Fred S. Bennett.

Lest you think we Christians act this way only in regard to the Indians in our midst, I would illustrate how we as Christian citizens fail another group . . . the children who carry more than their share in the present economic chaos of America. I am speaking of the child labor still prevalent in this enlightened land, largely because of foolish arguing about technicalities of law or of foolish fears of the state control of children. And the children are exploited to the undue profit of the employers so that their families may have more of the "goodies" of life. You already know how in our own cooperative enterprise among children of Migrant laborers the Council of Women for Home Missions must struggle with pending deficits. The life at stake for both Indian and the neglected children of the poor and of the middle class in America is the more Abundant Life. You will find both these subjects in the Annual Meeting program. They beg for your steady interest and devotion.

B. The second cooperative field of the Council of Women for Home Missions in which I report faithful work being done by the few, and yet inadequate use of the fruits of their labor is the use of the Home Mission Study texts like *Orientalism in American Life*. On the committees of the Missionary Education Movement church women serve faithfully. It takes devotion covering three years' continued thought to produce the books for one year's study. Together we can secure justice for the Oriental citizens of America. Together we can, if we act now, secure peace in the Pacific Area. In this social action to secure constructive legislation, let me here emphasize the value of group action over individual and the need to increase the number of national Home Mission Boards as well as of local church Societies who with concerted effort will carry responsibility to assure good government for all the citizens.

Two specific emphases—Rural and Young People. Before proceeding to more detailed consideration of "Christian Women as Modern

Pioneers," let me refer to two frontiers which are given special emphasis in the program for this year—namely, "The Place of the Church in America's Changing Rural Life," and "Christian Youth Building a New World." These two emphases are prophetic of work in which the Executive Committee of the Council of Women for Home Missions will need more cooperation in 1935 from the constituent members. Helter-skelter advance would be wholly contrary to our basic principles of comity and cooperation. Why advance, some one may ask? The facts are—(1) The rural church women have a right to ask that the home mission programs be better adapted than at present to their community life. Their communities are well served by state and school today; the church generally seems to have moved to the large cities, and not yet returned to the land. In this field, we now cooperate with the Town and Country Committee of the Home Missions Council, and the American Country Life Association. The Migrant Committee of the Council has led the way to this cooperation. (2) The second fact is that Christian Youth are asking today to share in responsibility for church work. During this year the Council of Women for Home Missions has participated through the Committee on Young People's Work in the movement "Christian Youth Building a New World." To have a conscious national movement of Christian youth in America committed to building a new world is a sure sign of recovery in the United States of America. In this field we are actively cooperating with the International Council of Religious Education.

Sometimes I am asked, Is the Council work all cooperative? The answer is, Yes, cooperative within the Council among the twenty-three constituent national Home Mission Boards; and cooperative without the Council, with other national movements, similarly constituted. The scope of the present work of the Council is a constant wonder to the Executive Secretary because it is done with a comparatively small budget and very little overhead in rent and staff. It is like a laboratory for religious-social action where new programs and new methods are being learned while the work is being done. Many committees are necessary. The Executive officers and staff must unify the program. The so-called machinery of organization is flexible, and not fixed. The program of work is limited by who we are denominationally and the leader-

ship and the money each denomination contributes. In my experience as Executive Secretary of the Council, the Home Missions Boards and Societies are moving toward greater cooperation rather than less, and tend to maintain the cooperative enterprise financially even at the cost of some of their own mission projects. This to me is an indication of the readiness of the constituent Societies to find the new ways of doing together better work in the Building of the City of God in America.

Next I report on the field work of the Executive Staff and the Executive Officers of the Administrative Committee. The Executive Secretary was a member of the Florida Chain of Missionary Assemblies from January 15-February 15. She was a faculty member of the Northfield Missionary Conference where a class of ninety-five young church women studied under her direction the relation of modern missions to the Way of Jesus; she was "an itinerant missionary" in July and September to cities like Portland, Seattle, San Francisco and the Bay Region, Los Angeles, Phoenix, Albuquerque, Kansas City, Cincinnati; she was, upon invitation, a participant in the national conferences of three constituent Societies, namely, the Methodist Episcopal, the United Lutheran and the Protestant Episcopal. At these conferences she was present as the secretary responsible to them for the interdenominational work which they support. The President of the Council has also been itinerant in like work but this is limited by the travel allowance. One of the Vice-Presidents and the Secretary of the Council have also been on the field. Miss Lowry's field work and Miss Ballard's extensive field work as Western Supervisor for the Council were also a part of the Council's service to the field.

We know that local church women of the various denominations do receive the interdenominational programs, not a hundred per cent, but the correspondence of the year as well as the work on the field give sufficient evidence of changed attitudes of church women even on Main street in little towns, due to our programs, and at the same time of their will to cooperate on matters of national and international importance. The changing concept of what is meant by "Missions" is becoming evident in the local church.

So far in this annual report, the main divisions have been (1) Who we are, (2) How well we work together, and (3) The field

aspects of our work. The report is given at the opening sessions of the annual meeting in order to interpret the high points and emphases in the program for the annual meetings of the Home Missions Councils. The themes, "Pioneering Today in American Life" and "Christian Women in Public Affairs" indicate the human side of the work. The report concerns not some remote situation and folk whom we are trying to understand. The report concerns those of us who have been delegated by the Boards to nurture the cooperative work, and those of us who have accepted executive responsibility to carry out the plans as made from year to year. Together we are disciples of the Lord and Master, Jesus Christ, who gave to His followers, a social code of action which changed for them the question "Am I my brother's keeper?" forever to the obligation to serve our brother even unto the "little'est one." The question Who is my neighbor? is likewise for Christians not a matter for argumentation or disputation.

In conclusion, I can best illustrate the home mission field of the Council by interpretation of the Lord's Prayer as given by Arthur B. Rhinow. The author called it

SACRILEGIOUS

The Pious One—Our Father, who art—

The Iconoclast—Wait a minute, please.

The Pious One—Our Father, who art in heaven—

The Iconoclast—Do you include the colored family in the hovel in that "our"?

The Pious One—Hallowed be Thy name—

The Iconoclast—And Tony, the fruiterer?

The Pious One—Thy kingdom come—Thy will be done—

The Iconoclast—And old Isaac, carrying his pack?

The Pious One—Give us this day our daily bread—

The Iconoclast—And Wa Sing in his laundry?

The Pious One—And forgive us our debts—

The Iconoclast—Yours as well as the man in prison?

The Pious One—As we forgive our debtors—

The Iconoclast—All of them?

The Pious One—You heathen, you have spoiled my prayer.

May I now follow the sacrilegious interpretation with the answers which we as Christians do make. [Repeat the prayer—answering "yes" to each question of "the iconoclast."]

Thus will the Way of Jesus be made known, the Kingdom of Heaven be established in America, and we His followers will have been found faithful Christians.

ANNE SEESHOLTZ, PH.D.,

Executive Secretary, Council of Women for Home Missions.

Triennial Convention News

May 22 — Worship Service led by Miss Minerva Weil.

May 23 — Afternoon — address, Mr. Edward Jurji.

Evening — Home Missionaries will be presented by Dr. Schaeffer — Miss Anna Melegh, deaconess, will lead the worship service.

May 24—Evening—address on Peace — Rev. Edward Bleakney, minister of the Mount Lebanon Baptist Church, South Hills, Pittsburgh, head of the Commission for Peace of the Pittsburgh Council of Churches.

May 25—Speakers at the Guild Luncheon—Rev. Benj. Stucki and Mr. Charles LeGalley. Dr. Paul S. Leinbach will write the Foreword (on the Convention Theme) for the Program Booklet.

SPECIAL MUSICAL NUMBERS include selections by the Cecilian Quartet of Greensburg on the evening of May 22; a Children's Choir, David L. Miller, Director, on the afternoon of May 23; a half hour of music on the evening of May 24, by the Greensburg Choral Society, directed by D. L. Miller. During the week, anthems will be sung by the choirs of First and Second Churches and local soloists will be heard.

The RETREAT will be held on May 19, from 4 to 5 P. M., in Second Church, the Rev. Fred. C. Seitz, D.D., pastor. At that hour groups all over the country will join the Cabinet and Greensburg Societies in an hour of prayer for the coming important meeting.

"I find its contents both educational and inspiring."

MRS. SARAH F. GRIM, Ottsville, Pa.

Shannondale Community House

GLADDEN, MO.

Early last November, our mission in the Ozarks started a Folk School. The original plan was to have a three-weeks session closing at Thanksgiving time. This was carried out. Since then the school has continued weekly on Wednesdays with afternoon and night sessions. What follows is an attempt to explain more fully what a folk school is; how it meets the particular needs of the Ozark people; and some of its possibilities as a means of Christian education.

—VINCENT W. BUCHER.

OUR own Folk-School-in-the-Ozarks is the most recent development at the Shannondale Community House, situated in south central Missouri. The House is built of cobblestones that were exposed to centuries of wind and rain and seems to rise out of the very ground itself. In front of it lies the highway—a gravelly, crooked gash that cuts through forests and slices its way along aged ridges.

On days when the Folk School meets, many of the people from the hills roundabout start their journeys along the roads and trails leading out of the valleys to the House on the summit of the ridge. "Spud," the spitz-terrier of the House, detects the approach of first-comers and, barking, streaks across the road and down a bypath to greet a group of young men and women swinging along through the oak forest. Shortly afterward, a car or two, evidencing stern encounters with creek or mudhole, pulls through the gate and discharges its passengers from more distant points of the parish. Then in the night will come two or three lumber trucks, their throaty motors pulling human cargo up to the door of the House.

They come to the Folk School. A school encouraging learning that is neither bought with money nor compelled by teachers. It is our mission's answer to a very evident need for a school that has something to offer for everyone.

Education has been retarded in the Ozarks because of the isolated and rugged character of the land. Another contributing factor has been the necessity for every pair of hands to engage in the struggle for existence. The consequence is that in the Ozarks we have one of the highest illiteracy rates to be found among native born American whites.

Even today the public school system is so feeble that it barely holds its own. In rural districts where twenty to forty children should be in school one will find hardly more than a dozen. A high school education is a luxury that can be afforded by only a few, for it means that the student must go away to town and board—an expense few families can bear.

Consequently, the Folk School seems to be the very agency through which we can assist the continued intellectual growth of our people. It affords, likewise, our opportunity to seize their peculiar native values before they perish in a welter of starvation and discouragement.

"What is the Folk School?"

It is an Ozarkian adaptation of a type of school originating in Denmark about a century ago. Through the rapid adoption of the folk school, Denmark and other Scandinavian countries pulled themselves out of a morass of defeatism and provincialism and have developed an enviably high rural culture.

Nikolai Gruntvig (1783-1872) was the teacher-preacher whose ideas gave birth to the first folk school. Briefly stated, these ideas are fundamental in all folk schools:

1. They are schools of freedom—without any adherence to traditional forms or methods.
2. They are devoted to the development of the native possibilities of a particular group of people.
3. They compare a people's own cultural treasure with similar achievements the world over.

The last three weeks of November found the Community House a bee-hive of activity from early morning until late at night. Our Folk School was in session. A dozen students and five teachers formed the nucleus, but at night parents and others of the community gathered for the evening sessions of the school.

Before beginning the school, we solicited community opinion on the subject. One man responded emphatically—"Thar ought to be sumthin' besides preachin'!" We were not always able to describe just what the school would be like but had to say that only an actual term or more of the school would suffice to demonstrate its value.

Our local situation shows that a considerable number of the young people about here have dropped out or have not finished with

"common school"—that is to say the eight grades. An occasional individual has had a year or two of high school. During the winter season there is a good deal of spare time on the hill farms. Why not put it to good advantage at school?

Our teaching staff was a chief concern, but we felt much encouraged when word came from John Morgan of the Ashland Folk School at Grant, Mich., that he could be with us for three weeks. Some will remember Mr. Morgan as Chester Graham's assistant at the Hanover Conference for Evangelical and Reformed Young People, held at Hanover, Ind., last summer. Being a teacher of arts and crafts with a winsome personality and a vast store of singing group games, he was, without doubt, the greatest factor towards making the school worthwhile. The remainder of our teaching staff was enlisted from the community. And those who think the Ozark hills do not shelter many a native-born teacher are much mistaken. For instance, an old man, well read and alert, though in his seventies, taught the history of mankind. A lady who had some years of office experience in St. Louis taught letter-writing to the students as well as typing. A young man with social passion and insight interpreted the trends and problems of the day. The pastor's wife loyally served in arranging accommodations and meals for the regular pupils. The pastor taught classes on the "Poetry of the Psalms."

Each evening we had a speaker from either Salem or Eminence, towns about twenty-three miles distant. A vocational agriculture teacher demonstrated methods of culling hens for egg-production; a U. S. Forest Ranger explained the government policies in the rapidly expanding national forests about here; a collector of Indian relics gave a very enlightening discussion of former human life in these parts; an ex-State Senator, a vigorous fighter for better schools, spoke on the state's obligation to education; a doctor presented the conditions necessary for bodily health; a member of a subsistence Homestead Commission told of the government's plans for rural rehabilitation; and a Methodist minister who came to talk went away saying, "That's the sort of thing I've always wanted to see happen down here!"

These evening lectures and forums were something new to folks about here. The only speeches they hear are those of preachers and political candidates, in both of which the heat

usually exceeds the light. But the evening Folk School was different. It was educational. They heard about trends and events about which they needed information. They came back for more and more.

But we cannot slight the daily activities of the Folk School. It was refreshing to see how the students fell into the cooperative spirit of the school. The student president held a morning forum in which the tasks of the day were assigned: chopping wood, getting dinner, washing dishes, cleaning and filling our half dozen oil lamps, arranging chairs and tables, and on through the entire routine of daily work. The spirit of enthusiasm carried right on through to the end of the school at Thanksgiving time.

The last night was kept open for a discussion on the school and its possible future. Everyone wanted the school to continue in some way. The three weeks had proved all too short to even start half the projects we wanted to. As a result the group decided to meet weekly until Christmas. This was done and they have decided to meet on through until Easter.

This almost completes the story of our Folk School. We might add a word about its significance for meeting the needs of the Ozark people. There is a quality about them that makes them seem different from other people. They are provincial, the stream of social life and advance has flowed about the Ozark hills as water flows around an island. Sometimes their provincialism is natively healthy—at other times sickly. One native recently declared that he wouldn't order any fruit trees from a Tennessee nursery saying, "I don't want none of them furrin trees on my place!"

Yet another indication of the mind-set of our people. A group of us were casting about for an accurate description of these folks. Suddenly one burst forth saying, "These people aren't lazy. They're defeated!" Our mission in the Ozarks would be hopelessly unjustifiable and futile if we had to deal with lazy people. But work among a defeated and isolated people is different. It's immensely worth the effort. Their native form of religion has flourished on their defeatism. It is a religion of escape, delivering them momentarily from their drab, monotonous existence to a pulsing, heady ecstasy, only to plunge them down as "backsliders" when enthusiasm wanes.

Our church would do well to sense the possibilities of folk schools for re-humanizing the educational process.

It is not sufficient for people to "get religion" alone. The religion of Jesus is intelligent love, or as a beloved minister was wont to put it—"active good-will." Our folk school, the very opposite of sterile parochialism, is our humble effort to proclaim release to the captives of defeatism; to bring recovery of sight to the spiritually blind; and to

set at liberty them that are bruised by a harsh world that has no place for them.

"The Evangelical Women's Union is keeping Mr. Bucher at Shannondale through one-third of the Thank Offering, 1934-1936. He has made much progress in the six months he has been there and we look for great advancements in this field"—thus writes Mrs. Elsa Reichenbach, Assistant Executive Secretary of the Evangelical Women's Union.

Enlarging Service

IN 1938 we celebrate 50 years of service as a Woman's Missionary Society. Naturally, we are looking back over the accomplishments of those years and we thank God for the women of vision and courage who carried on through stress and strain. Now it is our turn to pick up that flaming torch of sacrifice and service and carry it on. We are making history today just as truly as those women made it in the past. If we fail, we have to a great degree nullified their achievements and will have defeat listed against us. What will be our historical record? Will it be one of faith and courage; one of great vision; and one of achievement? Or more important still will we be worthy of our Master's acclaim, "Well done, thou good and faithful servant"?

As Christian women we have a great command to carry out. The Master says to us even as He said to Peter, "Do you love me? Do you honor me? Then feed my sheep." He bids us step out into greater service. Go preach, teach, baptize, make disciples and you needn't go alone for I'll go with you. A GREAT promise with a GREAT command.

We have the opportunity to carry out that command in the day in which we live. Men, women, boys and girls must have the Gospel to save their souls from destruction and their lives from moral and spiritual decay. As Christians we must take a firm stand for the things we believe to be right and which exemplify the teachings of our Master. That subtle philosophy which is so current today—the end justifies the means—is most dangerous and needs to be offset with the Gospel of Jesus Christ. We must work for Peace among the nations. We must work for Christian Citizenship in its every phase. We must also give to our missionaries at home and abroad a feeling of security through knowing that they are backed by the prayers and sacrifices of hundreds of men and women.

The task is tremendous but thank God it takes only a little leaven to leaven the whole lump. The command is great but the promise is just as great. May we as members of the Woman's Missionary Society rise to our opportunity and serve in His name.

(Mrs. M. E.) RUTH FORWICK BECK.

This 'n' That

IN addition to our responsibilities and privileges as an individual member in the family of denominations, there are certain ways in which we *work together* as a family. Yes, indeed, we share in the financial support of the family activities and while we are proud and eager for individual attainments we are zealous that the family has our whole-hearted loyalty. The media for our working together are the Council of Women for Home Missions and the Woman's Committee of the Foreign Missions Conference.

From our Promotional Fund we contribute \$250 to the general work of the Council, \$150 to the placing of Directors of Religious Edu-

cation in Indian Government Schools, \$150 to the Foreign Missions Conference, in addition to the \$75 we give to the Missionary Education Movement to whom we look for the publication of our mission study text books, and \$20 to the John Milton Foundation for the publishing of the Braille Magazine for the Blind.

From the Foreign Missions portion of our women's Thank Offering we assist in the publication of Christian Literature for women and children of mission lands (under the direction of the Woman's Committee of the Foreign Missions Conference) to the extent of \$200, and to Ginling College, Nanking, China.

one of the seven union Christian Colleges of the Orient (sponsored by this same Woman's Committee) we give \$1,200.

From the Home Missions portion of the girls' Thank Offering comes \$250 for Migrant Work.

* * *

JOINT INDIAN COMMITTEE — of the Council of Women for Home Missions and the Home Missions Council seeks to establish comity between the Indian, the church and the government groups if occasions arise for adjustments. Fifteen national Home Mission Boards unite in program and financial responsibility. At present we are at work in seven schools and communities reaching about 4,600 students, but there are at least 8,000 other students who need our help. The whole life of Indian youth must be ministered unto, and this means education where one may learn to "share a life as well as earn a living." With more cooperation of church groups and individuals, the Councils are ready to serve more adequately the Indian youth today. Shall we "bear one another's burdens, and so fulfill the law of Christ?"

* * *

MIGRANT WORK — Seasonal industries create the demand for seasonal labor and the result is thousands of migratory laborers mostly in family groups. It has been estimated that among these are approximately 200,000 children. Cooperating on State Labor Standards Committees, and through the Federal Children's Bureau and similar bodies, the Council of Women for Home Missions has worked on various phases of the situation such as hours, wages and child labor. Those employed in agriculture are still unprotected by the codes that have become effective in so many lines of work. While at work on the problem itself, the Christian social service has gone forward with remarkable success in 30 fields in 11 states, with increasing cooperation of employers and local groups in migrant areas. At the Christian centers in many camps, hundreds of children not only were protected from exposure in the fields and the dangers of cannery machinery, but they grew stronger physically and spiritually. Only with the help of much volunteer service on the part of fine Christian young people and doing without much-needed equipment has the committee been able to carry on within the budget.

Carrying a program for 40 or 50 children, ranging in age from infancy to 9 or 10 years, throughout a 12-hour day is not easy. In the evenings and on Sundays, the

young people and adults need leadership. A visitor at a center marveled at the accomplishments and her comment was, "So much with so little!" A county doctor in the San Joaquin Valley, California, recently said, "Before the Council came, we discovered conditions after they had become a tragedy. Today, together, we are doing preventative work." Recently in one of the cotton camps the young people had a vision of the joy of doing something for others. It was Christmas, but they had no money. However, they could sing. The result was that in the early dawn of Christmas day, a crowd of migrant boys and girls with the Council Nurse, in trucks loaned and driven by American Legion boys, traveled the miles of cotton fields until all 26 camps had heard the Christmas message in song.

* * *

BUILDING WITH THE ORIENT — A number of years ago the women of America conducted a campaign to raise two million dollars and claim a third million from the Laura Spellman Rockefeller fund to secure buildings and equipment for seven union Christian Colleges for Women in the Orient. They were successful. Years have passed and the colleges have increased in enrollment and in usefulness and have been strengthened by the leadership they have produced. Outstanding educators, doctors, religious and social workers have come from these halls and taken their places in the life of the nations. As more and more responsibility is being taken by nationals in all our missionary work we discover that the personnel for such leadership among the women is most frequently found in the ranks of graduates of these outstanding Christian Colleges and Universities.

* * *

CHRISTIAN LITERATURE — In every mission field there is a dearth of books and magazines. In some countries there is practically no reading matter except that provided by mission agencies, in others there is plenty of printed matter but not much of the kind needed to develop Christian character among children and young people and to help women in their homes. Have you ever stopped to think what books with Christian emphases have meant in your own life? Are meaning to children today? Can mean to young people eager to read anything? Fifteen years ago the Christian Literature Committee began publishing magazines and books suitable for home reading. Now there are: Happy Childhood and the Women's Messenger in Chinese: Shokoshi, for children, and other publications

in Japanese; The Children's Magazine in Korean; The Treasure Chest in English and vernaculars of India and Burma; Listen, for Africa; and the Antorcha Misionera and Guia Del Hogar in Spanish for Mexico and Argentina. The printed page reaches corners of the world where the Christian messenger cannot go. Not even a doctor stays as long as a magazine. Can Christianity neglect so great an opportunity?

* * *

PRAYER CALENDAR—The author of the April prayer in the Prayer Calendar, Rev. J. J. Braun, after being graduated from Eden Seminary, worked in a self-supporting church in Buffalo for six years. Since that he has been vitally interested in the mission church, having served in the Colorado area for more than six years and in Chicago mission churches about ten years. In 1931 he was called to be Executive Secretary of the Board for Home Missions of the Evangelical Synod of North America and has been an energetic worker in this capacity. During his pastorate in Colorado, he spent much of his time among the mountaineers of the western slope of the Rocky Mountains, where he maintained seventeen Sunday schools in various sections. Many of these were in mining camps among men who had been hardened by the life they were forced to live. Mr. Braun is also Chairman of the Field Work in the Promotion Committee of the Evangelical portion of our church.

* * *

A most interesting letter from Rev. Frank L. Fesperman, Sendai, Japan, recently told that the Prayer Calendar used by our societies, guilds and individuals here at home has been translated into Japanese for use by the workers over there, "thus making the relationship between those who raise funds and pray for Foreign Missions in Japan and those who receive closer." With the aid of his assistant the prayers (in the 1934 Calendar) were translated into Japanese, the inscription on the cover page was also translated and over a hundred were printed and mailed to pastors, Bible women, teachers and friends. Mr. Fesperman did this at his own expense in honor of his 15th year of service in Japan. He writes, "I thought that the prayers were excellent and the drawing of the Christ and the Cross a fitting one, and it is my hope that they may be instrumental in bringing our workers more closely together on the idea of peace and mission work."

* * *

Rev. Vincent W. Bucher who has recently taken up the work at Shannondale Community House in the Ozark Mountains, a project of the Evangelical branch of our church, is the son of Rev. J. Theo. Bucher, of our church in Cuyahoga Falls, Ohio. He, himself, until coming to Shannondale was a pastor in the Reformed Church, his most recent charge being Nashville, Tenn. Mrs. Bucher is the former Ruth Beam, daughter of Dr. and Mrs. J. Albert Beam, of Tiffin, Ohio.



WOMEN'S SOCIETY AT SHINJO, JAPAN (PARSONAGE IN THE BACKGROUND)

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Goshenhoppen Classis—Miss Emma Yost, Boyertown, Pa.

Lancaster Classis—Mrs. Mary Ellen Hutman, Harrisburg, Pa.

Lehigh Classis—Mrs. Miriam Knable Bennicoff, Kutztown, Pa.

Schuylkill Classis—Mrs. Reuben Schock, Tamaqua, Pa.

Tohickon Classis—Mr. Aaron Conard Fluck, Lexington, N. C.

OHIO SYNOD

Northeast Ohio Classis—Mrs. Esther Mayer Neuschwander, Akron, Ohio.

POTOMAC SYNOD

Maryland Classis—Mrs. Harry C. Smith, Frederick, Md. Mr. Harry C. Smith, Frederick, Md.

Virginia Classis—Mrs. A. W. Barley, Woodstock, Va.

MEMBERS IN MEMORIAM

EASTERN SYNOD

East Pennsylvania Classis—Mrs. Frank H. Walker, Easton, Pa.

Tohickon Classis—Miss Mabel Fluck, Kellers Church, Pa. Mr. William A. Parker, Doylestown, Pa.

OHIO SYNOD

West Ohio Classis—Mrs. Mary Anna Smith, St. Mary's, Ohio.

PITTSBURGH SYNOD

St. Paul's Classis—Mrs. Mary E. Stoltz, Meadville, Pa.

POTOMAC SYNOD

Maryland Classis—Mrs. Luther Columbus Burke, Frederick, Md. Mr. Luther Columbus Burke, Frederick, Md. Mrs. Hester Ann Smith, Frederick, Md.

Virginia Classis—Alice Roller Menefee, Harrisonburg, Va.

Literature Chat

CARRIE M. KERSCHNER

THE program of the Woman's Missionary Society states that suggestions for the August program will appear in this issue of THE OUTLOOK OF MISSIONS. This meeting will, undoubtedly, be held out of doors. A number of suggestions that have proved successful in local societies have been sent and are now being shared with program committees.

From Miss Appleman, Danville, Pennsylvania, comes this suggestion: "Our theme was 'Looking Toward the Fiftieth Anniversary'. We used the worship service 'Forward with Christ' used at the Workers Conferences. All of the officers and departmental secretaries of the General Synodical Society were impersonated. As the name of each person was called the woman who impersonated her responded telling where her home was and some of her duties as a worker in the General Society. Mounted photographs of officers clipped from THE OUTLOOK OF MISSIONS and the Year Book were then passed for inspection. After this part of the program was completed 'Mrs. Leich' read her article on 'Enlarging Service' from the OUTLOOK. A statement concerning plans for the Fiftieth Anniversary was made

and an original poem on the occasion was read. We aimed to have every member present and have some part in the meeting."

Mrs. J. E. Youngen of Wooster, Ohio, sends a splendid account of a "Book Party" excerpts from which follow. "The invitations were folders 3½ x 4½. On the cover was an attractive picture with the words 'God be thanked for books.' On the inside appeared an appropriately worded statement of the time and place of party and this rhyme, 'A social time is planned for you, Educational, and humorous, too; A time of fellowship so sweet, Of mingling with friends and something to eat.

Come ready to give as well as to get,
And you'll feel repaid, with no regret;
For a place on the program will be reserved,
For a free-will offering, well deserved.
So come and honor this noble band,
And we will give you a welcoming hand.'

"A committee selected the books and characters. The books were given out a month in advance with the request that each one read his or her book and later meet with the gen-

eral chairman to plan a dramatization about the books. An effort was made, through the study of the books, from pictures and reading, to have costumes for the characters as nearly correct as possible." (A suitable stage was erected for this meeting held in the church but for an out-door meeting this need not be considered.) "The purpose and the success of the Reading Course was presented by means of a conversation between a 'Writer of Book Reviews' who had never heard of the Reading Course of the Woman's Missionary Society and her 'Companion in the Home,' a member of the Girls' Missionary Guild who was a participant in the Course. Each one decides to spend the evening at home reading. The 'Writer' picks up a Reading Course List, reads a number of titles of books, then chooses 'The Here to Yonder Girl' as the first book through which she wants to look. As she announces this fact the 'Here to Yonder Girl' appears and gives readings taken from the book with connecting comments, then steps off stage.

"At the close of practically each appearance of a character representing a book the 'writer' makes some comment with regard to the book." Among others, the following books were used for dramatization: "The Glass Window," "Nurses on Horseback," "Grandmother Brown's Hundred Years," "David's Star of Bethlehem" (presented in three scenes with most of the dialog as it appears in the book), "Bells of India," "A String of Chinese Pearls," and a "Daughter of the Samurai." Fewer books may be selected from those which each society has in stock and a suitable dramatization prepared.

New Reading Course Lists are ready. All of the books on the 1932-1935 Course, may be read and reported next year at the same number of units listed, provided, of course, they have not been previously reported. The list will not be reprinted. Copies will be furnished so long as the present stock lasts. Send for the 1935-1936 Lists, including postage at the rate of 8c for 25 or more. We have long ago learned the ethics of sending postage when free material is requested but occasionally we like to remind ourselves of this fact.

By the time this Chat appears most of the women's groups will have begun the study of Japan. "Japanese Women Speak," 50c with the How to Use at 15c are proving popular. While the Girls' Guilds are using "Japan and Her People," 60c, the women should remember that this is a most illuminating book and two units are given for the reading of it. Japanese Panel Posters, 50c; Japan Picture

Sheet, 25c; Japanese House, 25c; Chop Sticks, 3 pairs for 5c; Japan Picture Map, 50c; Twin Travelogues (Japan), 50c, and the Japan Post Cards 4 for 5c are valuable helps for visual education. For a Browsing Table in the church school room display all of the books on Japan in your possession. Consult fliers and Reading Course lists in the several Program Packets.

Perhaps the girls should be reminded that the price of "Gold Mountain," the study of which is to be begun in May, is 60c per copy. A treat is in store while this book is being used. The reading of it will also be a source of refreshment, intellectual, for women—two units earned if you read it.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

As the weeks pass we are receiving word that Girls' Guilds are graduating into Young Woman's Missionary Societies. We know of several such that will be reported next month. The one at Schaefferstown, Pennsylvania. Lebanon Classis, Eastern Synod, was graduated in May, 1934. The president is Mrs. Gilbert O. Leib, Schaefferstown, Pennsylvania, and the membership is 11. For the information of all groups thus graduating—they are expected to use the same Program Packet and Study Books as the regular societies. We welcome, heartily, this new group and trust the fellowship may be as uplifting as it must have been when they functioned as a Guild.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

My dear Guild Girls:

This month I want to share with you a portion of a letter which I just received from Miss Lydia A. Lindsey, dean of the English department of Miyagi College, Sendai, Japan.

"... Week before last one of my English girls in the preparatory class lay at the point of death all week and finally died on Saturday night. She had been in school since last April, having graduated from a government high school. She lived in the dormitory and was the happiest, liveliest person, always dancing around, trying to get into mischief.

Everyone loved her. At our special evangelistic meetings in the school in December she expressed a desire to study how to become a Christian. Her mother is a wonderful Christian but is a teacher in Kobe. Towako, her daughter, was left at home with her grandmother about forty miles north of here. When, on Saturday, she knew she could not live she insisted that all the girls from the dormitory come to say goodbye. She made each girl come so that she could see her face and smilingly said goodbye. Then she asked them to sing a hymn. The mother had talked to her before and asked her if she were ready to go to Heaven. Towako San seemed happy. Finally, she smiled very sweetly at the four girls, her closest friends, who remained after the dormitory girls had gone, then at her mother, grandmother and uncle and said, 'Now I am going to sleep' and died.

"One of the four girls was not a Christian but the next day she said to Miss Hansen, 'Sensei, I learned something last night. It is wonderful to die a Christian. I know now that I want to be baptized.' You can imagine how her death has touched the lives of her companions. The mother was wonderful through it all. The funeral in Sendai at the Congregational Church (her mother's church) was simple but beautiful. Our girls sang and Mrs. Maruyama, (Takaku Toshi) gave a short talk after the brief sermon by the pastor. You would have found Mrs. Maruyama's talk and the one by one of the English Course girls very strange, perhaps. They addressed the spirit of the dead as if it lingered near the corpse or ashes. Mrs. Maruyama addressed her something like this, 'Towako San, all your school friends and teachers have come to say goodbye to you. We loved you when you were in our midst and we are sorry to part from you. But we know God wants you in the Land Beyond and that you are going to be

even much happier there than you were here and so we rejoice with you because of that.' Then she spoke words of comfort to the family. The schoolmate had a formal written speech which she read to Towako San expressing to her their love and grief at parting.

"The next day another funeral service was held in her home town. Mrs. Maruyama went up for that and the grandmother told her she wanted to become a Christian. Evidently, up to that time she had been opposed to Christianity. The uncle, a graduate of North Japan College, is a Christian. Of course, all of us, her teachers had gone to the hospital every day to inquire, and her doctor, who did everything for her and her family, was a Christian. The grandmother seemed to find something different in Christians' sympathy and kindness."

Cordially yours,

RUTH HEINMILLER,
*General Secretary of Girls'
Missionary Guilds.*

P. S. Will I see you at the Guild luncheon. May 25th, at Greensburg?

NEW GIRLS' MISSIONARY GUILDS

EASTERN SYNOD

Trumbauersville, Pa., Christ Church. Organized by Mrs. Chas. Freeman and Miss Sara E. Hall, with 6 charter members. President, Miss Marguerite Esten, Trumbauersville, Pa.

POTOMAC SYNOD

Saxton, Pa., Trinity Church. Organized by Mrs. N. S. Greenawalt, with 10 charter members. President, Miss Frances Cullen, Saxton, Pa.

OHIO SYNOD

Dayton, O., Ohmer Park Church. Organized by Mrs. J. W. Rogers, with 11 charter members. President, Miss Betty Hauser, 1757 King Avenue, Dayton, O.

Mission Band

Dear Leaders:

At the triennial meeting of the Woman's Missionary Society of General Synod at Greensburg, Pa., May 21-25, we want to have a Mission Band exhibit. We need your help and cooperation. Please send us things that were made by the *children* in Mission Band together with a brief write-up as to how they were correlated with the stories or the rest of the program. Perhaps the children together have produced something such as a large map, villages, panel posters, etc. All of this material will be acceptable for the

exhibit. Send it to my address by May 1st.

Gratefully yours,

RUTH HEINMILLER,
2969 W. 25th Street, Cleveland, Ohio.

NEW MISSION BANDS

POTOMAC SYNOD

Granite Quarry, N. C., St. Luke's Church. Organized by Mrs. Ivey Holshouser, with 30 charter members.

Altoona, Pa., Salem Church. Organized by Mrs. Runkle, with 24 charter members.

Lexington, N. C., First Church. Organized by Miss Frances Pickett, with 30 charter members.

Worship Service for the Church School

PREPARED BY CHARLES M. LE GALLEY

THEME—SOCIAL SERVICE

Prelude—"O Love That Wilt Not Let Me Go."

Call to Worship—O come, let us worship and bow down;

Let us kneel before the Lord our Maker; for he is our God.

And we are the people of his pasture, and the sheep of his hand.

Today if you will hear his voice, harden not your heart. Ps. 95: 6-8.

Hymn—"Ye Servants of God, Your Master Proclaim."

Scripture—Matthew 25: 34-40.

Leader—Today we are to think together on the quality of self-forgetfulness which puts God foremost, others next and ourselves last. Social Service is the field through which we seek to serve our fellowmen, following the example which Christ himself has set for us. May we cleanse the thoughts of our hearts by quiet meditation and think the words of the hymns which are to be played for us. (One stanza of each hymn is played softly and slowly.)

Music of Hymn—"Lord, Speak to Me." (Followed by a moment of silence.)

An Unseen Voice—God asks not what have you done for your soul, but what have you done for the brother souls I gave you?

Wherever a man suffers through the oppression of error, of injustice, of tyranny, there is your brother.

A solemn mission is ours: to prove that we are all sons of God and brothers in Him.

Music of Hymn—"Take My Life and Let It Be."

An Unseen Voice—Life, then, was given you by God that you might use it for the benefit of Humanity.

You cannot, even if you would, separate your life from that of Humanity: you live in it, by it, for it.

Trust in God; be faithful; and you will conquer.—Joseph Mazzini.

Music of Hymn—"O Master, Let Me Walk With Thee."

An Unseen Voice—If you would walk with Christ, you cannot fail to hear the voice of one in need;

Nor can you pass the home of one who sorrows or despairs.

His footsteps take you into pathways dark

Where man's injustice calls for light inspired by love.

Hymn Presentation—"Jesus Calls Us O'er the Tumult."

May we thoughtfully join in singing this hymn, pausing between for a meditation in verse?

(Sing First Verse)

"I worked for men," my Lord will say
When we meet at the end of the King's Highway.
"I walked with the beggar along the road.
I kissed the bondsman stung by the goad.
I bore my half of the porter's load.
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

(Sing Second Verse)

"I made life sweet," my Lord will say
When we meet at the end of the King's Highway.
"I smoothed the path where the thorns annoy.
I gave the mother back her boy.
I mended the children's broken toy.
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

(Sing Third Verse)

"I showed men God," my Lord will say.
"As I traveled along the King's Highway.
I eased the sister's troubled mind.
I helped the blighted to be resigned;
I showed the sky to the soul grown blind.
And what did you?" my Lord will say
When we meet at the end of the King's Highway.

—Robert Davis

(Sing Fourth Verse)

What was his creed?
I do not know his creed, I only know—
That here below, he walked the common road
And lifted many a load, lightened the task.
Brightened the day for others toiling
on a weary way;
This, his only meed; I do not know his creed.

What was his creed? I never heard him speak
Of visions rapturous, of Alpine peak.
Of doctrine, dogma, new or old;
But this I know, he was forever bold
To stand alone, to face the challenge of each day.
And live the truth, so far as he could see—
The truth that evermore makes free.

His creed? I care not what his creed:
Enough that never yielded he to greed,
But served a brother in his daily need;
Plucked many a thorn and planted many a flower;
Glorified the service of each hour:
Had faith in God, himself, and fellowmen—
Perchance he never thought in terms of creed.
I only know he lived a life, in deed!

—H. N. Fifer, from the "Christian Century."

(Sing Fifth Verse)

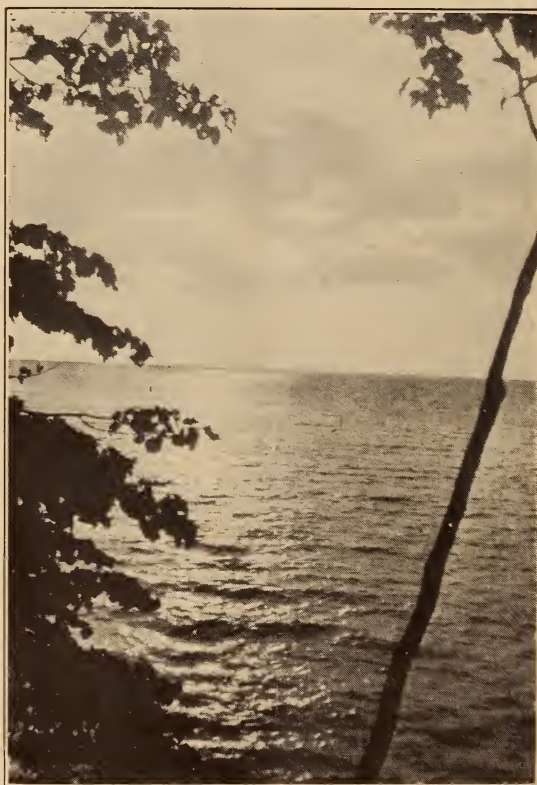
Summer Missionary Conferences

THEMES FOR 1935

FOREIGN MISSIONS: Latin America.

HOME MISSIONS: Pioneering Today in Home Missions.

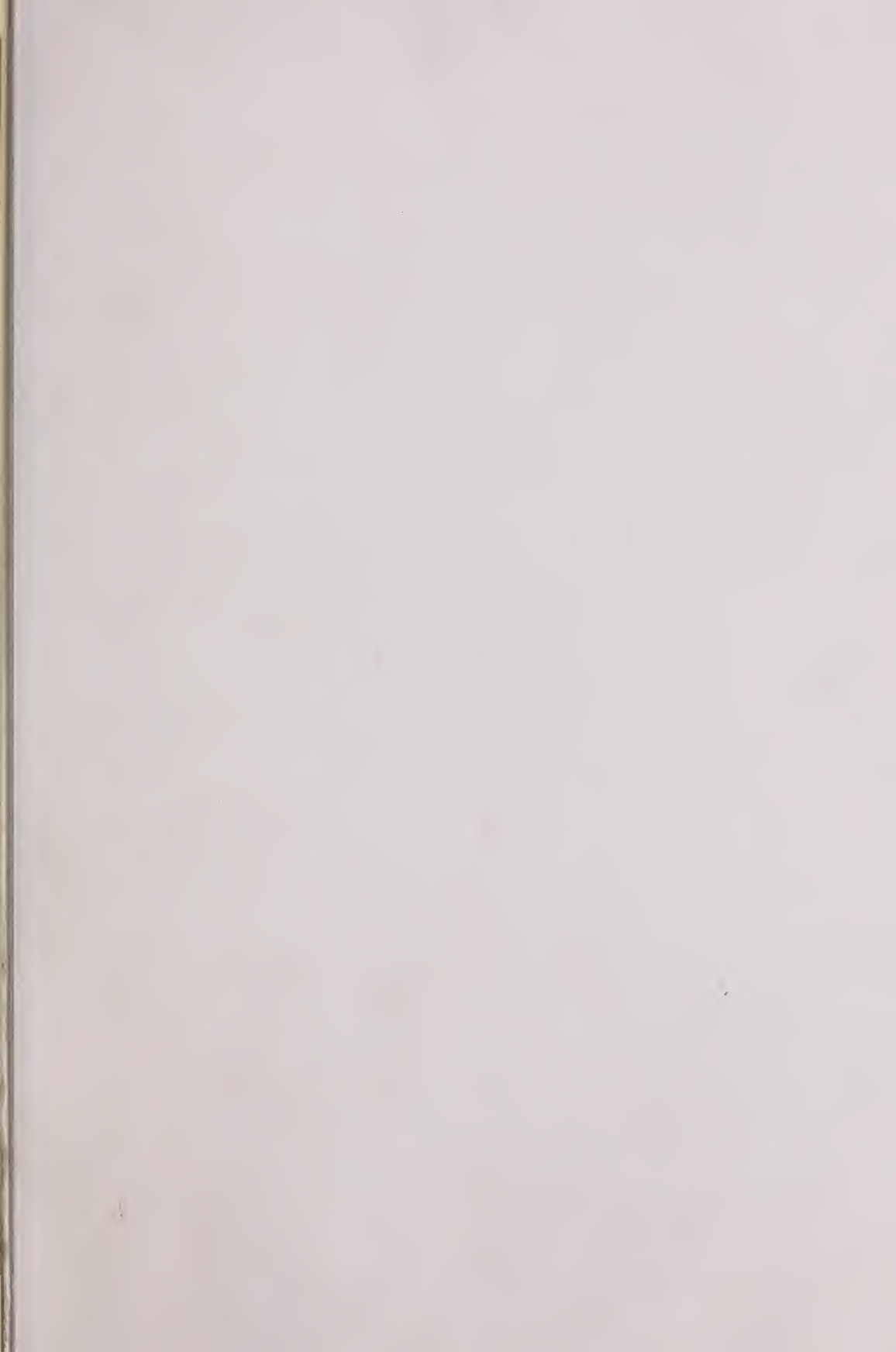
The topic for study in foreign missions this year gives an opportunity to study particularly the work in Honduras which is now ours. The home missions topic makes possible a general survey of the home missionary enterprise. For young people the study is tied up with the youth program, "Christian Youth Building a New World".



TWILIGHT POINT, DUNKIRK CONFERENCE GROUNDS

The following summer conferences offer specialized study of these themes as well as other courses in Religious Education. Plan now for the following dates:

Shady Side Academy, Pittsburgh, Pa.....	July 1 to July 11
Catawba College, Salisbury, N. C.....	July 7 to July 12
Hood College, Frederick, Md.....	July 13 to July 19
Riverview, Hanover, Indiana.....	July 14 to July 20
Ursinus College, Collegeville, Pa.....	July 27 to Aug. 2
Heidelberg College, Tiffin, Ohio.....	July 29 to Aug. 10
Mission House College, Plymouth, Wis.....	Aug. 12 to Aug. 18
Family Week, Dunkirk, N. Y., Conference Grounds	Aug. 12 to Aug. 19
Second Family Week, Dunkirk, N. Y.....	Aug. 19 to Aug. 26



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